# LIBERTY STANDARD.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."---Leviticus 25 : 10.

VOL. V. HALLOWELL, MAINE, THURSDAY, SEPTEMBER 25, 1845. NO. 8.

## Moral Department.

### THE AMERICAN BOARD OF MISSIONS.

### REPORT AND DEBATE ON THE SUBJECT OF SLAVERY.

Our limits forbid the whole report of proceedings as published in the New York City papers, and from several of them we shall make an abstract.

Dr. Woods made a report in behalf of a committee appointed last year, which was long and elaborate. The report would not discuss the character of slavery, but simply state the principles which should govern the board, and some facts relating to slaveholding as connected with the board.

1. In the manner of preaching the gospel, and every thing relating to the ministrations of religion, there should be a strict adherence to the gospel and to the example of Christ and his apostles.

2. The primary aim of missions should be the saving of souls, according to the commission given by Christ to those who are to propogate his word.

3. The ordinances of Christ cannot be denied to such of the heathen as give evidence of being converted.

4. Missionaries, acting upon the gospel, are the rightful and exclusive judges of what constitutes true piety in converts.

5. They should give such instructions, from the gospel, as under their circumstances, they deem most fit. The neglect of any duty, and the commission of any known sin, are to be rebuked by them, whenever and wherever brought under their notice and within their knowledge.

The report maintains that the "evils of slavery," which prevail the world over, must be removed by the inculcation of christian principles, not by direct interference of the board. Those who inflict these evils must be first converted to christianity. Slavery exists among the Cherokees and Choctaws, about 2000 in all. The gospel was preached by the missionaries to masters and slaves—was received by them and both were received into the churches with equal welcome. While the committee reprobated slavery, they did not think it involved such individual guilt as to necessarily affect christian brotherhood. The system had been meliorated where the missionaries had labored, and many slaves were exemplary and pious. Among the Choctaws reading the scriptures and praying in different families is forbidden by law, which the committee regret.

After the report was read, the meeting adjourned to afternoon, when the debate commenced. Judge Jessup of Penn., inquired whether it had been the practice of the board to dictate forms of church organization, or terms of fellowship. Mr. Green replied that it had not, but was left to the missions. Dr. Bacon said that was not the point in question—that it was on employing such missionaries. All abhorred slavery.

But there is another inquiry—"What constitutes evidence of piety?" The memorialists maintain that a slaveholder, remaining such, cannot give evidence of piety, or be received into Christian fellowship. There I differ from them; my respect for the New Testament forbids me to agree with them; for in the churches that Paul established there were "pistoi despotoi," believing *despots*—slaveholders! and no two ways about it.

The missionaries at the Sandwich Islands require total abstinence from tobacco, as a term of admission to communion. I do not say whether this rule is right or not, (it would walk out some of the members of this board very quick, if I may judge by occular evidence,) but they say the use of tobacco is so connected with vice in the minds of the Sandwich Islanders, that the two cannot be separated; and I am willing to leave it to their discretion.

But it is not enough to sustain this memorial, merely to show that the missionaries have gathered churches that contain slaveholders. Paul did the same thing; and I should like it if the report declared that slaveholding is not intrinsically a sin, and that we shall not be coerced into acting as if it were.

Rev. Mr. Green remarked that he believed the sentiment alluded to was embodied in the report.

Rev. Mr. Root, of New Hampshire, opposed the report, and took strong abolition ground against it, as sanctioning slaveholding. [No sketch of Mr. Root's remarks is given in any of the papers!]

The Rev. Dr. Dwight, of Portland, Maine, was in favor of free discussion of the subject. If there were those present who differed from the committee, it ought to be allowed to them to say so, without invidious imputations.—Great principles were involved in this question, having their response in every heart.

He was not a so-called abolitionist; and yet he did lean to the idea that southern slavery was inconsistent with the practice of true Christianity. He believed it to be at variance with the law of God, and every dictate of an enlightened conscience. Who could look on it—on the separation of families it involves—the principle of concubinage which it sanctions—the introduction of a third color, which would never have existed had it not been for slavery—men forbidden to teach their fellow men to read their Bibles—without being convinced that it was so? It was abhorent to the Bible, and to the principles which lay back of the Bible—upon which, had the Bible never been written, would still have existed.

The tone of feeling in his section of the country was in favor of good order; and there was no such thing there as stifling public opinion on this subject, or any other. The current sentiment there needed no mouthpiece to make it known; and he believed that on this subject he represented the decided and strong opinion of the people, in his section of the country; and that opinion called, at the hands of this board, for an explicit condemnation of slavery, as a system of breaking up the social ties, and family ties, and which specifically prohibits the reading of the Bible. With the general tenor of the report he agreed; but he did hope for, and he must insist on a more explicit recognition, at the hands of this board, of the sinfulness of slavery; a more distinct, decided, righteous recognition of its guilt. He looked at the subject in its influences on the perpetuity of the Union of the States. The people of the State where he dwelt, and all through New England, were beginning, not to "calculate the value of the Union," but to inquire how long this incongruous Union can last, and how long it may be desirable; and they begin already to say that their lisping children may live to see two empires. I ask, said he, that there may be something to satisfy the agitated minds of the people; that there may be some more plain and distinct recognition of the wrong of slavery.

Rev. Dr. Wisner, of Ithaca, called the gentleman to order. This was no time or place to discuss local or political questions.

The chair thought the course of remark persued by Mr. Dwight was within the rules of order, as tending to illustrate the argument on which he had relied.

Mr. Dwight was happy to receive the sanction of the chair, in his course of argument on the sinfulness of slavery.

Professor Stowe was astonished that such interpretation should be put upon the report. The document was opposed to the system of slavery throughout, whenever and wherever existing, in theory or practice. True, the committee did not regard a man's standing in a legal relation to slavery as necessarily involving guilt which should exclude him from the communion. Evidence of piety was deemed the only requisite for church membership. The whole question of slavery was not before the committee.

Wm. Brown, Esq., of Auburn, thought the report said enough about the system of slavery. The committee gave it a very bad character. But when they came to speak of an individual who was carrying it out, they hesitated and blinked at his guilt; but the fact was the whole system was unrighteous from first to last, and he who owned a slave, was guilty of wickedness openly and above board.

The report was read the second time by Dr. Stowe.

Chancellor Walworth stated the precise question which came before the committee in preparing the report to be, not the subject of slavery in general, but only as the board had come in contact with it, at the Indian missions.

Rev. Dr. Cleveland, of Cincinnati, believed there was a deep and righteous under-current feeling of reprobation of slavery pervading that body—a strong and growing feeling in favor of taking decided and distinct ground upon it. While the board should by no means erect itself into an anti-slavery institution, it ought to be careful not to render itself a pro-slavery one, either directly or constructively. He looked upon it, as it stood, in the light of a question of confidence in the missionaries employed by this board, and he thought they ought to be confided in.

Rev. Jotham Sewall, of Maine, made some childish remarks about a slave telling him he loved his master, that it would be a curse to both masters and slaves to liberate the slaves, but he hoped "in God's good time" the "children of Ham" would be relieved. (He did not say what he would have done with *children of Americans.*)

Rev. Elipha White, D. D., of South Carolina, then rose, and said that when he heard the report read, at first, he was surprised, and still more so when he heard the names read appended to that report: that so much wisdom could have been so misdirected, in the production of such a report. Still more so when he listened to the remarks of gentlemen upon the subject, to the explanations disclosing the existence of that "under current" of feeling on it, which had been more than once adverted to on that floor. The report seemed to him to convey the idea—as a fundamental one,—that slavery is a moral evil,—a sin.—Dr. Bacon had said that such was not the intention of the report, and were that explanation to be adopted by the board, most gladly would he (Mr. White) have rejoiced. But there had been other explanations; and Mr. Stowe of Cincinnati, one of the committee, had put down slavery as a sin, *per se.* If this were so, in the opinion of the board, the report could not have his entire approbation:—because, if so, he stood there condemned. He claimed to act there as conscientiously as any other man present. Educated at the North, for twenty-five years he had lived at the South, where his views had been essentially modified on this question; not modified in relation to what the Bible teaches, but as to the true character of the institution now assailed.

He thought the opinion that slavery was not necessarily and in all cases a moral evil, generally prevalent south of Mason & Dixon's line.

He questioned the entire wisdom of the report. It aimed at revolutionizing the social condition of man. It would not rest—abolish slavery in the South, it would do the same in Africa—would visit Europe—and seek to drive every evil out of the world.

Slaveholders are born into the world such, and cannot help themselves. He spoke of having administered the holy communion to masters and slaves at the same table, at the South—of the noble sacrifices made by the good Christians there, for the benefit of the Africans, and however much they might be reproached, he expected to meet them crowned with honors, and rejoicing with their slaves in the kingdom of glory.

The Rev. Dr. Ide, of Medway, Mass., spoke of the disaffection of many churches in regard to the transactions of the board, and the importance of doing something to set the matter right before them. He had hoped this report might be such as to harmonize the minds of the community on this subject.—There is a feeling in existence that the board is a pro-slavery body. We ought to do something to counteract this impression. Would the committee have made such a report, had the sin of intemperance, or of fornication, been the evil complained of? Would they have made the exceptions and palliations they have done in this case? The board and the community should bear their testimony against slavery as distinctly and as earnestly as against the sins enumerated—for the strengthening of the hands of the missionaries, who are in a position to operate upon it.*

Adjourned till evening.

Judge Darling, of Penn., said they were not there to discuss the evils of intemperance or slavery, and he hoped the report would be adopted as it was.

Rev. Amos A. Phelps, opposed the report. Why, asked he, condemn the thing, and excuse the man who does it? Why call the act a sin, and say that he who commits it may be a Christian? Why place ourselves in the predicament of *saying*, but not *doing*? We do not thus in the cases of drunkenness, of polygamy, or any other sin—and why in this? As to exceptions—what have the board to do with them? They should be left to take care of themselves. It is the rule with which the board has to do. He concluded his speech with offering a series of resolutions, by way of modification of the report, so that it may bear a decided testimony against the sin of slavery wherever it exists.

Dr. Williston, of New Hampshire, said part of the members were full in the belief—and he was one of them—that the New Testament sanctioned the relation of master and slaves, and regulated that relation by specific precepts. We believe (said he,) that we have a divine sanction for this relation, just as much as we have for sending the gospel to foreign lands; and the word of the living God (he further said,) was, in his opinion, the best guide they could have in the matter. It was revolting to his mind to hear this subject discussed in such a meeting as that. Had the Sandwich Islands missionaries *spouted* (a laugh) against the despotic government of that country, in the prosecution of their work, they could never have done the good they accomplished there.

Rev. Dr. Tyler hoped it would be unanimously adopted, and the responsibility be left with the missionaries, to whom it may be safely entrusted.

Rev. Dr. Edward Beecher, of Boston, took the ground, that while slaveholding was wrong, it did not necessarily follow that a slaveholder was not a Christian. He said it existed in the primitive church. He drew a subtle distinction between individual sins and organic sins—in which last category he placed slaveholding, and found for it an excuse which individual sins could not claim. Social evils, he contended, were to be gradually reformed. He did not deny but that the slaveholder now was more sinful than the slaveholders in the time of the apostles; as he sinned against greater light. He did not believe that it would *always* be possible for a slaveholder to be a member of a Christian church. God will not always wink at what for a time He may endure. The time was coming when the duty of the Christian church to utter its rebuke of the system would be imperative. He concluded his long speech with an expression of his wish that the report had been more decided in its expression of opinion as to the duty of missionaries in relation to the subject.

Rev. Dr. Wisner, of Ithaca, defended the report, and designated the opposition to it as being but a mask under which an attack was made upon southern slavery, not that among the Cherokees and Choctaws. He deplored the introduction of such a discussion in that board there was no satisfying these abolitionists; concede them every thing, and they claim still more. And the Rev. speaker adverted to the well known Sunday lecturing of Mr. Birney on this subject, and was making some remarks upon the way in which the adoption of abolition sentiment had affected Mr. Gerrit Smith, when he was called to order by a member, who objected to such an attack on the character of such a man. The chair, (Judge Williams, of Conn.,) pronounced Dr. W., in order, and he went on to conclude his remarks.

(His reference to Mr. Birney was false, and personal attack on Mr. Smith an outrage.)

Dr. Anderson hoped a speedy action on this question. He anticipated secession as the inevitable consequence of the difference of opinion existing in the board upon it; and expressed the hope that such would be the result, if without it this subject was to be always brought up in the meetings of that board, abruptly. Adjourned.

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*Thursday Morning.*—Dr. Anderson said, yesterday he had wished that this discussion respecting the anti-slavery memorials should be brought to a speedy close; but, having consulted with others, and reflected more maturely, he wished it to be protracted until the question was fully settled.

Professor Stowe, of Cincinnati, said the subject covered by the report was very narrow. There are members of the board who believe that there ought to be no admission of slaveholders in the mission churches, but the great majority of the board cannot come to that principle—never.

He argued at length that the Bible dealt with social evils by "inculcating salutary principles." Referred to polygamy, despotism, war, &c., and added:

Now suppose the Bible has no more sympathy with slavery than with blood revenge or polygamy, not a particle. But the way it was treated was different, and far better than that of open denunciation. There was one law in the Mosaic code which tended to abolish slavery. The slave was not to be brought back to his master; if he wished to leave a cruel master he might; and if a slave was so bad as to leave a good master, probably he would scarce be worth keeping; so nothing was lost, and the system was undermined and gradually destroyed. Wherever slavery exists, if the directions of the Bible regulated it, it would cease in two generations.

A. F. Williams, Esq., of Farmington, Conn., was opposed to the report. He thought that the committee professed to say slavery was wrong, but went into a long detail to show wherein it was right. He knew several contributors who were waiting the result of this meeting's discussion of the subject. He urged the board, therefore, to take decisive and intelligent action in the premises, and denied that the people would understand the dissertations and nice distinctions of the report.

He contended that a slaveholder was acting in direct opposition to the requirements of the Bible, and he had now heard, for the first time, on this side of Mason and Dixon's line, that slavery was sanctioned by the Bible. Was it not "withholding the hire of the laborer?—Did it not tend to evil? Was not that admitted?

Dr. Pierce wished the report adopted.

Mr. Perkins supported the report, and said if a man gave evidence of love to God, and walked consistently, they must be very cautious how they exclude him from communion.

Hon. Mr. Childs, of Lowell, spoke at great length in favor of the report, and held that the people every where would easily understand it, and hail it with joy, as removing the subject of many difficulties. The great question was, whether slaveholding always and necessarily was a ground sufficient to exclude from Christian communion. The report, he thought, settled that question in the negative.

Dr. Bacon. Heretofore the action of the board had not been so clear, distinct and strong as to preclude the hope on the part of those who are agitating the subject of driving or drawing this board into another position.

The grand difficulty in this country, especially in the church, arises from a confusion of the distinction between slavery and slaveholding—a distinction to him exceedingly obvious. He would define it. The master did not make the man the slave, but the constitution of society.

The laws and constitution of society made him a slave, and placed him under a master's control and government. The slaveholder was not necessarily to carry out all the tyranny of the law, but to use the prerogative of mercy and kindness, and the church is to decide whether he has done so. The church may inquire how he came into this connection, and how he conducts himself under it; and if he evidently conducts himself according to the principles and doctrines of Jesus, the church has no right to prohibit him from the communion.

Perhaps he involved himself—if so, he is responsible; or he may have taken no pains to free himself, then too he is responsible; or he may not pray for or desire the abrogation of the system, and for that too he is responsible.

The speaker, however, knew that those gentlemen who were confused, by not being able to make the distinctions he had made, could not adopt that report—he did not ask them, nor would he. But on the other hand, neither he nor the people could adopt the views of those gentlemen who objected to the report—the people would not stand such nonsense.

However, if he (the speaker) were in the minority, he would only say that he could not act with any board that could adopt the amendment of Mr. Phelps.

Rev. Mr. Ludlow, of Poughkeepsie, spoke at some length, confining himself almost solely to facts in proof that a man legally a slaveholder, might be the noblest of Christians.

Rev. Mr. Bullard, of St. Louis, followed, but we have no sketch. The whole subject was then, on motion of Judge Williams, referred to a select committee of five, to report next morning—Chief Justice Williams of Connecticut, chairman, with Rev. Drs. Bacon, Stowe, Tappan, Green and Mr. J. C. Webster.

[It is not common that more "nonsense" is exhibited than by Dr. Bacon. What are laws but the result of individual agency? It is the gun, it seems that shoots, not the man who uses it! He is certainly entitled to the D. D.]

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*Friday Morning.*—The Committee reported in favor of adopting the report as it was. Dr. Tappan hoped the report would be adopted, and so did Dr. DeWitt of N. Y.

Rev. C. Webster, of Massachusetts, said he rose with great reluctance to express a sentiment not in accordance with that of the chairman of the committee. He would present a minority report. It might seem that he was arrogant in differing with men of greater experience; but he loved the cause, and it was for this reason that he adopted his present course. If the spirit of the resolutions of Dr. Bacon were contained in the report, there was no reason why they should not be appended thereto. It would do much to satisfy a great many who were looking with interest to the action upon this subject. The subject of complaint was wrong, and to his own congregation a stumbling block to the cause of missions, and he hoped it would be removed. The report itself did not assert that slaveholding was prima facie evidence that a man's heart was not right. He could not understand the difference attempted to be drawn between individual and organized sin; it ought to be asserted strongly that slaveholding is inconsistent with Christianity. Our good deacons, farmers in the country, cannot understand how it is turning aside from our appropriate work to remove obstacles out of our way. He thought there was and would be a general impression that there was some loophole in the report, through which the holding of slaves should escape being considered prima facie evidence that the heart was not right.

The Rev. Dr. Hawes said,—

I feel no difficulty in giving my entire approbation to the report. The report is right in considering slavery a legitimate subject for consideration. It is right in saying that the subject of slavery is one which it is now proper for this board to meet.

It is right in leaving the mission church independent in the admission and discipline of their members.

It is right that it claims the right for this board to withhold or bestow its funds at their discretion.

It is right in characterizing slavery as an enormous evil in all relations.

It is right in asserting that the only terms of Christian fellowship and communion are faith and repentance.

With regard to some details in the report, I frankly say I should have been glad to have had some parts different, some principles added, or more plainly expressed.

I should have been better satisfied if it had incorporated the principle that slaveholding should, at some specific time, be excluded from our churches.

But this report was made on the plan of concession, *not of principle*, but in minute details—and I am ready to adopt it.

The Rev. Mr. Phelps, secretary of the Anti-Slavery Society, proceeded in an argument against the report, and in reply particularly to the speeches of Messrs. Stowe Beecher, and Bacon. He said that the board would never arrive at a final settlement of this question, until they placed it on the Bible ground. He insisted that the report did not deal with slaveholding as with gambling, drunkenness, theft and idolatry. He said that the great question was one of right, not of expediency. He wished to stand on the Bible as his law book. He concurred in the great principles in the first part of the report, but the point on which he differed from the report, and from Dr. Bacon, was this: he would make slaveholding itself prima facie evidence against a man's character, as well as the abuses of slavery; he would make it itself a maltreatment and abuse.

He could not understand the difference between the practice of individual sin and the individual practice of organic sin, and went on to show that Abraham had suffered many and grievous ills in consequence of bigamy; and adduced many similar instances of punishment of organic sins.

The speaker instanced also the deception by Jacob, and the constant retribution that pursued him, as proofs that God did not always reprove for sin by name and in so many words, but by making the sin its own punishment.

But organic was talked of as a distinct thing from individual sin, and it was defined as a sin interwoven with the laws and constitution of the country. By this definition *idolatry* was always an organic sin, but would they admit idolators in the church, and recover them from their idolatry gradually? The law that required worship and prayer to a certain king, and to him only, for the space of thirty days, was an organic one, incorporated into the unalterable laws of the Medes and Persians, but did Daniel think himself therefore justified in obeying the mandate? Did he not prefer the lion's den to taking part in this organic sin? And did not God honour him for it?

In fact these "organic" sins were reprobated with still greater severity than individual sins, and the prohibition was loud and imperative, "*Thou shalt not go with the multitude to do evil.*" He concluded by offering the following, as an amendment to the report:

"And finally, in accordance with, and in reply to the memorials submitted to it from Worcester county and elsewhere at its present meeting, the Board deem it right and proper to say, that its funds cannot and will not be expended in maintaining slaveholding missionaries or building up slaveholding churches; that in carrying out the general principles laid down in the first part of the foregoing report, in their practical application to the question of receiving slaveholders to, and retaining them in the missionary churches, the Board will expect its missionaries and churches to treat slaveholding, in the matter of instruction, admonition and discipline, in the same manner as they should and would treat drunkenness, gaming, falsehood, bigamy, idolatry, and the like; and that whenever and wherever it shall appear that the missionaries and the churches, in the exercise of their appropriate liberty, do not do so, it will be the duty of this Board, in the exercise of its liberty to dissolve farther connection with them."

Mr. Perkins, of Philadelphia, moved the previous question, withdrew it, and then the amendment was rejected by a considerable majority.

The question then came up on the adoption of the report, and Dr. DeWitt moved the ayes and noes; the roll was called, and the result was:—Ayes, 85; noes, *none*—only the *corporate* members present voting. So the report was adopted as containing the sense of the Board.

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*The report of Dr. Ide's speech, as given in the Journal of Commerce and the Commercial Advertiser, shows the spirit of the reportors, and how little fairness the friends of emancipation can expect from the press of the pro-slavery parties. Where Dr. Ide is known, the matter will be appreciated. It is as follows:—

"Dr. Ide made a thorough-going abolition speech; thought dissatisfaction existed in many minds toward the board, and that it was deemed pro-slavery. He undertook to represent slaveholding as a sin to be ranked with theft, gambling, &c."

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From the Cincinnati Herald.

### OHIO INVADED.

On the 8th day of July last, the seizure of these citizens took place on the territory of Ohio.

July 19th, they were brought before a called Court of the county of Wood, which refused to discharge them, or *to allow them bail.*

In the interval, as we happen to know, the Governor of this State was not dreaming of the necessity of interposing in their case.—We saw a member of his cabinet, if we may so speak, in Cincinnati, made a strong representation of the case to him, and remonstrated against the indifference of the Executive. He promised that the matter should receive proper attention.

On the 12th of August, a gentleman whose word is never disputed, having passed thro' Columbus the day before, wrote to us that up to that time nothing had been done—the Governor was waiting for affidavits from Washington county. This was nearly five weeks after the commission of the outrage, and not quite three weeks before the time set for the trial of our fellow citizens. In view of these facts we felt bound to denounce the conduct of the Governor in the severest terms. But our zeal has been rebuked. "The Governor is doing all he can—why anathematize him?" Because, whatever he may have done since Monday, the 11th of August, he was doing nothing before. It was necessary to denounce such conduct, and let him and his advisers see that the public eye was upon them.

Monday, September 1st, the Circuit Superior Court of Wood county, Va., commenced its regular fall session at Parkersburg. The Grand Jury, after a few hours deliberation, returned with an indictment against the captured Ohioans jointly, "charging them with enticing and assisting, *in the county of Wood*, six negroes, the property of a Mr. Harwood, to escape into Ohio from servitude."

Tuesday morning, the prisoners were taken out of jail, each man being collared by two petty officers, and dragged through a crowd of two or three hundred people, to the bar of the Court, where the indictment being read, they pleaded not guilty.

John J. Jackson, the Attorney for the Commonwealth, stated to the Court, that in consequence of an attack of Erysipelas, he should be compelled in following the advice of his physician, to decline the prosecution of the case, and unless other members of the bar could be induced to fill his place, he would be compelled to move the Court for a continuance of the case till the next term.

The Court appointed Messrs. Fisher and Van Winkle, but they refused to serve in his place.

Mr. Vinton rose to oppose the motion for a continuance.

"Delay, he thought, would only heighten the unhappy excitement. Should the trial proceed, and the result be an *acquittal* of the prisoners, the people of Ohio would at once 'rub out' all harsh and unfriendly feeling; but should the result be otherwise and a continuance be had, he was sure that an indictment would be found at the next term of the Court in Washington county against the six Virginia citizens who had seized and brought here the prisoners, and that a requisition upon the Virginia Executive would follow, and if a surrender was made of these citizens, they would probably be sentenced to the Ohio Penitentiary, under the statute of that State to prevent kidnapping.

He appeared, he repeated, in behalf of the State of Ohio; but should it be ascertained that the prisoners had, at any time when in the commission of the crime charged, been within the jurisdiction of Virginia, he would immediately abandon the defence and leave them to rely upon other counsel."

Mr. Harrison, one of the Virginia counsel for the prisoners, remarked that if the Court were to take a recess, he thought counsel for the prosecution might be obtained.

Mr. Jackson said that the Commonwealth, under the circumstances could not be fairly represented, as other counsel than those assigned would act without preparation.

The Court granted the motion for a continuance, and appointed the 17th of next November, for a special session to try the case.

The prisoners were held to bail, in the sum of $500 each.

To obtain a complete idea of the atrocity of these proceedings, one or two other facts must be known. "The prosecuting attorney," says the *Marietta Intelligencer*, "has been out of health for some time, and it was understood weeks ago that he might not be able to conduct the case." If this be true, the conduct of this man, and of the Court, is utterly inexcusable. In such a case, affecting so vitally the sovereignty of a State as well as the liberties of its citizens, it was the high duty of Virginia to see that there should be not a moment's delay in the determination of the question.

But, after all, it seems that Mr. J. was not too sick to attend to the prosecution. The same correspondent writes to us, that, "immediately after the case was put off, he was able to engage in a suit of dollars and cents, and made a powerful speech of half an hour or more!"

Now, we have a few questions to ask the Committee in Marietta who have this matter in hand, and whose confidence in the Governor's wisdom and in the justice of the Wood county Court, seems to be unlimited.

Is there any statute in Virginia preventing this case from being taken up on habeas corpus before the Supreme Court of that State, or before one of the Judges of that Court?

Why has it not thus been taken up?

Who authorized Mr. Vinton to *intimate* that if the Wood county Court would discharge the prisoners, no indictments would be found against the six Virginia kidnappers? Because a Virginia Court discharges prisoners who have been guilty of *no violation* of Virginia law, is that a good reason why Ohio should decline to prosecute Virginians who *have* violated Ohio law?

Will no effort now be made to take this case before Court which has some character, which, from its position, will feel some responsibility—we mean, the Supreme Court of Virginia?

The more we think of this case, the more reason we find for deploring the inefficiency of the Executive of Ohio. The Congress of the United States ought to provide for the redress of grievances of this class. Here are two States brought into collision, by the unwarrantable seizure and imprisonment of citizens of one of them, and yet no redress is to be had from a *disinterested* tribunal. It devolves upon Virginia to settle not only her own rights, but those of Ohio. This ought not to be. Provision ought to be made for carrying up all such cases before the Federal Courts. Hence the manifest duty of our Executive to open a correspondence with the Executive of Virginia, so that such correspondence, by a resolution of our Legislature, may be laid before Congress, and our representatives be instructed to obtain if possible the enactments of a law, providing a remedy in all similar cases. But, if we understand the Ohio State Journal, the Governor concluded that in employing Mr. Vinton, he had exhausted his constitutional power. By the way, we should like to know where he finds his warrant for this action?

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From the Cincinnati Herald.

### "NEVER GIVE UP."

Any one who has watched the course of events for some years past, if he be a believer in Divine Providence, cannot escape the conviction that through the workings of that Almighty Agency the American people are to be permitted to sleep no more over the evils and perils of slavery. All things seem to be so arranged as to force the subject upon their attention against the Evil, and gradually to bring the public mind to the stern resolve that it must be extinguished. Among these events we note the annexation of Texas, the branding of Captain Walker, the imprisonment of Torrey, the dispute between Virginia and New York, the escape and pursuit of the seventy fugitive slaves from Maryland, with the bloody struggle which ended in the recapture of a large portion of them, the Parkersburg outrage, and the erection and destruction of a Free Press in Kentucky. The truth is, with the exception of the terrible conflagrations which are occurring from time to time, and the rumors of a war with Mexico, there is scarcely any event of importance to be recorded, which is not connected with Slavery in such a way as to compel the People to see its abominations.

"Never give up," then, is our motto.—When Providence is so manifestly co-operating with the efforts of Philanthropists, why should they grow disheartened? True, a Free Press has been put down in Lexington, but it must go up again. Never, never must anti-slavery men abandon a single post they have taken. Almost every free State in the Union, has maintained a fierce battle for free discussion. In Ohio especially, the struggle has been most arduous. Three times has our Press been demolished—once, by a midnight mob; next in open daylight by a mob of the respectability of Cincinnati; and again, so late as in 1840, by a ferocious mob, which bore sway for nearly three days. In each case we have fallen but to rise, more vigorous than ever. The first attack did not interrupt the publication of the paper for even a day; after the second one, finding it literally impossible to set up our press immediately in Cincinnati, we wrote our articles here, had them printed in Springborough, thirty-eight miles distant, and the papers then sent hither, so as to mail them in this spot. In this way we maintained our ground, without yielding an inch, though nearly the whole city was against us. After the last attack, we told our printer to purchase another press without delay, although his property had all been destroyed, and we assured him the anti-slavery people of the county would repair all damages. He did so—we got the paper out the next week without intermitting a single number, and what we prophesied came to pass. The liberality of the anti-slavery men remunerated the printer for all his losses.

### "Never Give Up!"

"Never give up! though the grape shot may rattle,
Or the full thunder-cloud over you burst;
Stand like a rock, and the storm or the battle
Little shall harm you, though doing their worst.
Never give up! if adversity presses,
Providence wisely has mingled the cup,
And the best counsel, in all your distresses,
Is the stout watchword of 'Never Give Up!'"

They say Mr. Clay's press has been shipped to Cincinnati. This is complimentary.—We know here the value of a free press. Let Mr. Clay, if he should recover, maintain the post he has taken. His *printing* can be executed here. But his editing and publishing can be done in Lexington. There is too much at stake to think of abandoning Kentucky. The True American stood long enough to demonstrate that an anti-slavery press may stand in Kentucky. It stood long enough to sow seed which shall produce an abundant harvest. It cannot be that the mob at Lexington has fairly represented the People of Kentucky. There must be multitudes there whose faces are yet burning with mortification at the disgrace inflicted upon their native State, whose hearts are glowing with sympathy for the man thus overborne for a time by his assailants. There will be a reaction; but if the Press be not re-instituted, what will it avail? Never, never give up.—If at the first check, the enterprize be abandoned, there will be no limit to the aggressions of the Slave Power. Next winter will witness in Kentucky the passage of the same kind of disgraceful laws against free discussion which exist in the rest of the Slave States. If it be utterly impracticable to resume operations in Lexington, transfer the seat of war to Louisville. Attempts will no doubt be made to extort from Mr. Clay, in his prostrated condition, pledges against the further agitation of the question. We hope in God that he may sternly set his face against all persuasion. Let him at least postpone his decision till health of body and mind shall have been restored.

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### Before and After.

*Before Election,* in 1844, the Boston Atlas said:

"The whig party are seeking the *same object* [as the political abolitionists] by the *same instrumentality*, political action."

After Election, in 1845, the same paper says:

"We have no conformity of sentiment, no conformity of feeling with the 'political abolitionists.'"

It is very apparent that before election, this organ of the whigs felt the necessity of more votes; since then the demand is not so pressing.—*Western Citizen.*

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The people of Pennsylvania have $1,000,000 of taxes to pay by the first of January.—The State Treasurer says that the law will be rigidly enforced to secure this amount, inasmuch as the words "fail to pay," and "repudiation" were banished from the Pennsylvania vocabulary on the first of August.

# Correspondence.

*For the Liberty Standard.*

## ANCIENT SERVITUDE.

The belief is nearly universal among modern christians, even among the clergy, that the Bible justifies human slavery; that Abraham was a slaveholder; that the Levitical law expressly enacted slavery. I do not know of a more dangerous and destructive heresy than this false belief; for if the Bible justifies slavery, it justifies murder, robbery, and most other crimes also, because slavery cannot be supported without the assistance of murder, robbery, and most other crimes, besides producing by its immediate or remote consequences, the necessary constant violation of every practical precept contained in the scriptures. The falsity of this blasphemous belief is manifest from many other doctrines of the scriptures, but the shortest way to prove it is by a comparison of a few select passages, which comparison furnishes the true key to the enquiry. The first comparison I shall offer is that of the human sale offered, recorded in the 37th chapter of Genesis, with that record in the 47th chapter of the same book—thus:

In the human sale recorded in Gen. 37th, we observe the following peculiarities or incidents, viz:

1. The person (Joseph) sold, was thus treated without his consent, and against his will.

2. He was no party to the contract or bargain for his sale.

3. He received no part of the consideration, or price for which he was sold.

4. The effect of the transaction was to convert him into an article of property.

5. From Gen 42: 21, 22, we learn that this transaction was so great a crime as to deserve death by the law of Nature, under which alone the patriarchs lived. And from Gen. 40: 15, we also learn that it was the same crime afterwards condemned by the Levitical law, under the penalty of sure death.

In Ex. 21: 16, and Deut. 24. 7, the same two great laws, thus perfectly harmonizing in this severe condemnation.

In each of these five distinct incidents, the person sold was treated just as all human slaves are customarily treated—the whole passage being a complete exemplification of modern as well as ancient slavery.

But in the human sale recorded in Genesis 47th, these five incidents are exactly reversed, as follows:

1. The persons (the Egyptians) sold were thus treated at their own earnest request.

2. They themselves were parties to the contract for their sale, or in other words, sold themselves.

3. They themselves received the whole consideration or price of their sale, namely, their support during the remaining years of famine, and that *before* their servitude contracted for, commenced.

4. The effect of the transaction was to render them free and voluntary servants only, and in no respect property or slaves.

5. The transaction is spoken of in the passage approvingly, or as being perfectly agreeable to natural justice and equity and as such is in common with the other scripture descriptions of the ancient Hebrew servitudes, a type or figure of the descriptions in such passages as 1st Kings 21: 20, 25—2d Kings 17: 17—Isa. 50: 1, 52: 3—Acts 20: 28—Rom. 7: 14—1st Cor. 6: 20—7: 23—2d Peter 11: 1, 3, &c.—the whole of which figuratively describe free and voluntary service, and no other. In this latter passage, and in each of the foregoing five incidents, the human sale is described as exactly similar to the modern practice of free service, by which poor foreigners do now customarily sell themselves in figurative language to pay for their passages to this country, which transaction notwithstanding the use of the word sell, we know to be as free a mode of service as any other.

In the same manner, from the comparison of Ex. 21: 16—Deut. 24: 7—Matt. 5: 17, 18, —1st Tim. 1: 9, 10—with 1st Kings 21: 20, 25, and the passages already quoted in connection with it—as far as the evidence from the comparison goes, similar differences will be observed, and similar conclusions correctly inferred.

From these and other similar comparisons, it is plain beyond an honest doubt, that there are TWO DISTINCT MODES OR WAYS of buying or selling human beings described in the scriptures, the one literal, the other figurative. The one slavish and involuntarily and punishable like murder, as one of the greatest of enemies, and the other, free and voluntarily, and approved as a righteous and virtuous practice, and each exactly corresponding to similar practices existing at the present time. These comparisons furnish the true key to the whole controversy about the true nature of the ancient Hebrew servitudes and indicate the true construction to be given to such passages as Gen. 17: 12, 13, 23, 27—Ex. 12: 44—21: 2-11—Lev. 25: 39 44-46, 47-55—Deut. 15: 12-18—21: 14, &c., the whole of which figuratively describe the free and voluntary purchases and sales of people for the purpose of free and voluntary service.

From these and other parts of the scriptures it also clearly appears, that the abolition of slavery and all other human oppression is as plain a doctrine of the christian religion as is to be found in the scriptures. The direct evidence or proof of the doctrine is contained in such passages as Ex. 21: 16—Deut. 24: 7—Matt. 5: 11, 18—1st Tim. 1, 9, 10, &c. which directly assert the condemnation alias prohibition, alias abolition or destruction of slavery. The indirect evidence arises from the fact, that slavery necessarily violates every practical precept of the scriptures which expressly condemn and forbid every act and practice that produces such violation. Why are not these correct and immensely important doctrines in relation to slavery and its abolition, now every where taught from the American pulpit and press, and those agencies thus relieved from the severe charge of moral treason? CHARLES OLCOTT.

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*For the Liberty Standard.*

## FACTS FOR FORTY MILLIONS.

*Mr. Editor:*—Can you make room in some corner of your paper, for a few facts which I have collected with some labor, and which, I think, seriously concern the working people of the Anglo-Saxon race?

The national debts of sixteen of the European Governments; at the closest estimate that can be made, amount, in our currency, to $10,305,000,000; all incurred for the expenses of war. This sum embraces merely the *arrearage*, not what has been *paid*, for carrying on war. The average of this amount is $65,-25 a head to the whole population of those 16 nations. The interest of this vast sum nearly equals a tax of *One Dollar* on every inhabitant of the globe.

Since the *Reformation (!!)* Great Britain has been engaged 65 years, in the prosecution of seven wars; for which she expended, in our currency $8,982,120,000. It has been estimated by our Missionaries that a school of 50 heathen children, on the continent of India, would only cost $150 per annum. Then this sum expended by a Christian nation in 65 years in carrying on war with other Christian nations, if applied to the education of the heathen, would have schooled 46,062,154 children per annum for 65 years! Allowing 5 years to each scholar, then 598,803,000 children might have been educated for the money that Great Britain drained from the sources and channels of her wealth and industry, to waste in wars, every one of which degraded her people in every quality of their condition.

From 1793 to 1815,—a period of 22 years —Great Britain, France and Austria expended $7,330,000,000 in war. The *interest* of this sum, at 6 per cent., would have supported 30,000 missionaries among the heathen during the whole period of 22 years, in which these christian nations were engaged in doing the devil's work on each other. The aggregate amount would have given 5 years schooling to 488,666,666 pagan children, on the Lancasterian plan. The interest for *one month*, at the above rate, would build 1460 miles of railroad at $25,000 per mile.

Consulting the best authorities I can command, I find that the aggregate amount of the expenditures of our own Government, from 1789 to March 4, 1843, is $1,111,375,-734.

Now—patriotic Americans! will you not read this reflectingly?—Of this vast sum there have been expended only $145,620,055 for *civil* purposes, embracing the Civil List, Foreign Intercourse, and the Miscellaneous expenses. Then it follows that $962,755,680 have been lavished upon preparations for war in time of peace, within a little more than half a century, by this model Republic!!! Another fact: From Jan. 1, 1838, to March 3, 1843, the war expenses of this Government were $153,254,581!!!—*five millions more than all the civil expenses of the Government from 1789*, to 1843!!—Another fact: From 1816 to 1834, eighteen years, our national expenses amounted to $467,915,756; and of this sum, nearly $400,000,000 went in one way and another for war, and only $64,000,000 for all other objects! being twenty-two millions a year for war, and about three millions and a half—less than one sixth of the whole—for the peaceful operations of a government that plumes itself on its pacific policy! If we take into account all the expenses and all the losses of war to this country, it will be found to have wasted for us, in sixty years, *some two or three thousand millions of dollars!*

Worcester, Aug. 9, 1845. E. B.

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*For the Liberty Standard.*

Whoever casts his eye at the South and views the moral desolation that now reigns there, in consequence of the system of American Slavery, and the evils of a pecuniary character that necessarily result from it, must be deeply interested, if he be a lover of God or humanity, or takes any interest in his country's welfare to know whether there be any prospect of its speedy or ultimate removal—whether those who are now in the moral and political battlefield (for morals and politics are inseperably connected or should be,) wielding the sword of truth against this great sin and its concomitant vices, will accomplish their object or retire from the battlefield vanquished. They must feel a deep and thrilling interest in the question; whether the leaven will leaven the whole lump or the meal destroy its power. It is the honest conviction of many who have been praying and laboring for the salvation of the world that it grows worse and worse. This sentiment greatly paralyses the energies and efforts of those who are laboring for the salvation of the world. Just in proportion as this opinion prevails, efforts to save mankind will gradually cease. To labor efficiently we must have confidence and faith. This conviction has doubtless arisen from the small apparent progress that truth seems frequently to make. These facts are applicable to the great question that now agitates the public mind of our extended Confederacy. The question arises in the mind of every true abolitionist, is deliverance at hand—will truth triumph—will the power by which Satan has so long chained the sons of Africa in physical and moral bondage, cease. Will the slave soon shake off his manacles and stretch forth his freed hands unto God. Or will our nation, while it exists, remain, as a Kentuckian has expressed it, the champion of liberty—the devotee of despotism! Our nation, the cradle of freedom—the foster parent of oppression! The guardian-angel of every people who struggle to be free—the endorser of all despots! The asylum of the oppressed—the last retreat of the monster of despotism!

The land of the *free*—the home of the *slave!* Our Capitol, the Seat of liberty—and the fortress of despotism! Our President, the Executive of a republic—and an absolute despot! Our press, the palladium of liberty—and the Egis of slavery! As small progress as truth seems to have made, in the cause of emancipation, in the United States, the few past years, we have evidence of final triumph. The results of experience lie before us, and what has already been done clearly evinces that He that is for us is more than all that can be against us. We are not to look at legislative action alone when we examine the evidences of success in the cause of Abolition nor merely at the increase of the liberty party vote, although the gradual and rapid increase of the liberty party causes the slaveholders and the demagogues of the leading political parties, to stand aghast and say, "Men and brethren what shall we do." The change of the attitude of Congress in relation to receiving petitions—the change of views in regard to the Constitution's sanctioning slavery, furnish as good evidence of a final triumph as Great Britain had after laboring for years.—Her Constitution was supposed once to sanction slavery. Her legislative body refused once to act upon the subject of abolition, in a manner becoming honest and philanthropic men. They resorted to precisely the same subterfuges and refuges of lies that the pro-slavery people of the United States do, at the present time. One sage statesman supposed the cod-fishery of Newfoundland would be destroyed if the slaves were emancipated—there being no market for the poor fish, the fishery would be abandoned. One of the Irish orators speaking of the advance of the cause of emancipation in the British Parliament, shows how slow, year after year, the vote to emancipate increased, while Wilberforce labored in Parliament and Clarkson among the people, and says in view of the result, "truth is omnipotent and must ultimately prevail. The mists and vapors of error may impede the infancy of its progress; but the very resistance that would check only condenses and concentrates it, until at length, it goes forth in the fulness of its meridian. all life and sight and lustre, the minutest objects visible in its refulgence. It forces its way through darkness and error with the directness and precision of a morning sunbeam."

We are to look at the change in public opinion in our country, upon this subject, if we would learn what has been done and see evidence of success. The progress of truth, at first, in any enterprise is slow. The wheel of public opinion at first, moves tardily, but when it acquires a sufficient velocity nothing can stop its progress. Witness the change that has been wrought in the public mind, upon slavery and our relation to the subject, during the past ten or fifteen years. *Then* the man who should dare to assert that slavery was a sin, call himself an abolitionist, and call on the churches and people of even the New England States to do their duty, in speaking and acting in favor of human rights, endangered his life; and in numerous instances were driven or dragged from the sacred desk, by mobs. Scarcely any one then talked, preached or prayed against slavery or even thought of it as a sin or crime; and if so, thought they had no connection with it.—Darkness covered the earth and gross darkness the people. A profound silence and insensibility prevailed. But mark the change. *Now* societies are springing up in almost every part of the land, north and south for the abolition of slavery. Men begin to feel their personal responsibility—begin to vote—the numbers of voters continually increase—the subject is agitated everywhere. The topic is one of universal conversation. Some leaven is flowing through every channel of public communication and continually increasing itself. The sentiments that were then loathed and rejected are now eagerly devoured. Some of the most intelligent, able and worthy men of which our nation can boast and of whom any nation would have reason to be proud who were a few years since slaveholders, their abettors, or silent upon this subject, are now wielding their mighty influence moral and political against the accursed system of American Slavery.

Political men—D. Ds., Professor of colleges and theological seminaries are being translated from the darkness of slavery into the light of truth and liberty. The progress that men have made in other moral enterprises, against other great national sins, has been similar. Efforts against Intemperance, Dueling, War, &c. have been greatly blessed and we may look for similar success. The annexation of Texas, the admission of new slave states to the Union. The shutting up of the mails, the threats of the south together with all the power they can array against the cause of truth will not be sufficient to arrest the progress of the cause. They can do nothing *against* the truth, but *for* it. A public sentiment is forming against slavery. The cause is enthroned in the affections of the virtuous and the wise and based upon the everlasting foundation of moral justice. Time, enquiry, reflection, intelligence, the consequent overwhelming power of public opinion and the consequent *voting* are the mighty agents that are working out a glorious triumph. There have been in every good cause, reverses and reactions—periods when there was less promise of success than at others—dark times when the friends of the cause would tremble and feel that their strength was in God alone, but these periods are like the reactions and undertows in the water of a mighty river—the water is direct to the ocean notwithstanding the reactions. So is the cause of emancipation in our country. The arm of Omnipotence is wielded in our behalf. Light as from Heaven shines around us and we seem to hear a voice saying onward, right onward to certain victory. The friends of our cause sometimes contrast periods too near together—thus they discover, perhaps a retrograde. If they would contrast periods more remote, they would discover a decided advance. The Abolitionists are said to be men of one idea, stigmatized as fanatics; and *croakers* are predicting reaction and an ultimate annihilation, but the time will come, and not far distant when they will be ashamed of their treatment of the abolitionists, and their own position.

What has been done in this cause is but the first dashings of a tide which will, when the sun of virtue and intelligence rises to his meridian height, bear away with resistless desolation the embankments of iniquity. The time will come, notwithstanding the low estimation in which the abolitionists are held and the opprobrious epithets that are heaped upon them, when the name of ABOLITIONIST will be enrolled in the faithful register of grateful hearts. It will be embalmed in the affections of the wise and the good, as long as merit is honored or virtue loved. After the marble and brass that have blazoned forth the deeds of many illustrious characters shall have mingled with the dust that they were intended to commemorate, history and poetry will stand forth in bold relief to speak of the glorious triumphs of the abolitionists of the 19th century.

Yes, slavery in these United States, will, before many years, utter its last groan, drop its last tear, and dash its last bitter cup forever away. The voice of approbation will be heard to echo from the mountains to the vallies, and from the lakes to the Atlantic. The finest gold of whig and *professed* democratic eloquence will become dim before the simple promulgation of truth. The government will be administered according to the design of the Constitution. Then we shall see our political ship, staunch and sound, going ahead under the cheering gale of prosperity. The voice of approbation and acclamation will be heard from every true philanthropist and patriot, sounded in favor of the people who crushed the hydra-headed monster and saved the Republic. Then the Bible can be read by all and the gospel preached in its purity in this boasted land of freedom. Then bleeding wounds will be staunched—broken hearts bound up—the sacred rights of men, women and children, regarded—their countenances gladdened with the smiles of joy, and the groans and lamentations that have bitherto been wafted to us upon every southern breeze, will die away forever. P. WEAVER.

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AN OMEN.—The English correspondent of the New York Commercial Advertiser, in giving an account of the doings of the English Wesleyan Conference, this year, mentions an incident of great importance, which seems to settle the question in regard to the light in which slaveholding Methodism will be regarded by the great Wesleyan body over the world. A slaveholding church! It is anti-Christ, and will be so regarded. Wo to the M. E. church of the United States, if it is seduced by clerical temporizers to hold fellowship with pro-slavery Methodism!

A preacher belonging to one of the southern conferences, who has spent some time in England in search of health, applied to some of the preachers to be admitted into the British Conference; he said that his credentials were signed by Bishop Soule; the question was then asked by some members of the conference, whether the bishop had signed them before or since his special identification with the South. Upon which Dr. Newton, as secretary of the conference, was deputed to wait upon him, examine his credentials and report to the conference; he did so, and asked the gentleman distinctly if he espoused the cause of the southern conferences. He affirmed that he did; and the consequence was, he was not admitted into the conference. So it would be with any other preacher, whatever might be his talents or his fame, connected with the Methodist Episcopal Church, South.

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STILL THEY COME.—Dr F. Julius Lemoyne, of Washington, Pa., writes to the committee of arrangements of the Great Eastern Convention:

"I intend to be with you at your Liberty gathering on the 1st of October, in Boston.—I promise myself much pleasure and improvement from the trip. I have never seen the Yankee at home—nor looked upon the face of Yankeedom—and although a Pennsylvanian, yet I have a genuine Yankee curiosity.—I shall take with me two daughters, who wish to meet with freedom's host near Faneuil Hall and Bunker Hill, and lend their countenance whilst freemen rock the old cradle, instinct with light, and life, and liberty. Reserve us some quiet corner where we shall not be crushed to death in the gathering of the clans."

We can promise Yankeedom that it will see in the worthy doctor a part and bearing which is ominous of the destinies of the great West. It will be worth a trip from any part of New England to see and hear a man from whose presence pro-slavery and colonization have shrunk like mice, any time these twelve years.—*Chronicle.*

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*For the Liberty Standard.*

DEAR BRO. WILLEY:—I have seen the complaint and the request of sister Coburn, in your most excellent paper. She tells us that she must have fifty dollars immediately. I have seen something relative to an underground railroad that leads from Mason and Dixon's line to Canada; and supposing it needs some repairs by this time, as there is much travel on it, I send you three dollars—one for sister Coburn, and two for the use of the road, if needed—if not, use it to the best advantage to promote the blessed cause, in which we are engaged. I do not wish to depopulate our own dominions to populate the Queen's, but I would rather the poor bondman would be where he can own himself and enjoy the rights and privileges of a man, than to be property among the so-called Algerines of the South. Yours, &c.,

JOHN PEASE.

Cornish, Sept. 12th, 1845.

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*For the Liberty Standard.*

MR. EDITOR:—The Lincoln County Conference was a solemn meeting. There were three classes of men, men of independence of character, men of prudence, and men of iniquity. No dissimulation. Four noble cotton ships lay almost within sight and hearing, whose prosperity, and very existence is incompatible with anti-slavery, and bible abolition. Forty miles of sea coast deeply interested in that species of property was ably represented. Lincoln christianity would be in favor of equality and justice, and good laws, if it were not for the three-eights of a penny in the N. O. price current. The church should dread the cotton trafficker as she does the rumseller.

The conference appropriated one half hour for the discussion of slavery. Messrs. Palmer and Balkam seized on the first half for anti-slavery. Messrs. Woodhull and Fiske consumed the remaining half hour for slavery.—Mr. Balkam offered to prove by the report of the missionary and bible societies that the slaves could not be reached by the bible and the gospel, and slavery is therefore a damnable system. Mr. Woodhull probably not willing to acknowledge the distinction between the crime and criminal, said the slaveholders should be treated with love. Mr. Woodhull can go to the bosom of his family, gather his little children round his knees, gaze upon their innocence, and then upon their mother with a look of love. So could hundreds and thousands of fathers and husbands in slavery if it were not for the slaveholders. Mr. Woodhull must be half a century in advance of the times in refinement of non-resistance to treat the slaveholder with love of complacency, who had stolen his children one by one for prostitution and the tortures of the lash. Mr. Fiske charged Mr. Balkam with misrepresenting facts, for he had been two years in the midst of slavery, and more slaves than whites were members of churches, as proof that the gospel does reach the slaves. But this evidence does not prove the issue;—because a member of the presbyterian church, who had lived thirty-five years in slave states, says, that only here and there one of the slave church members have any intelligent views of the nature of christianity. And moreover we do not acknowledge that to be an evangelical church, which does not recognize the family relation, prohibits education and searching the scriptures from its members, and makes venial that crime, which is in Africa piracy, and punishable by death.

The reports of churches in this conference show an annual diminution of numbers and decrease of piety and holy living. The church has suffered herself to be bound to the monster party, and to be dragged through the mud and mire of party strife about tweedledum and tweedle-dee for the benefit of the *ins* and *outs*. She has bound herself to bear the heavy burdens and the awful judgment of oppression, and has become weary like an overworked slave. And yet she will give that damnable system her political influence.

Union, Sept. 1, 1845. H.

### Temperance and the Liberty Party.

The temperance people in Cumberland county, Maine, thought proper to get up a separate ticket for senators and county attorney. They selected for senators four Democrats and one Whig, and the Whig candidate for county attorney. These two parties are thus accommodated, because, as is stated in the address, both of them had on their regular tickets men who were nominated expressly for their opposition to the temperance cause. The committee then exhort Whigs and Democrats to support the temperance ticket, because it is impartial between those two parties—which have both proved themselves, by their regular nominations, to be anti-temperance.

How, then, do they treat the Liberty party? We will tell you. They address the Liberty party, and tell them they "had hoped that *no nominations* would have been made for senators by the Liberty party"—in a word, they call upon the Liberty party to *disband in Cumberland county*, because its members are, "almost without exception, temperance men," and therefore they should support a temperance ticket, nominated expressly to accommodate the old parties, which are anti-temperance! That is the way it works.

The matter is presented in the Washingtonian Journal in very smooth language, but this is the amount of it. They took all the regular candidates they could of the other parties. They argue that voting for the temperance ticket would not injure the other parties and then they expect the Liberty party to destroy itself, when its whole ticket and its whole strength is fully in favor of temperance. If the whiggery and democracy of these temperance men had not "stuck out" quite so far, they would have seen that the readiest way to attain their object was to support a party which is all temperance.

We do not know how many of the Liberty party fell into this trap—we hope not many—yet we know a good many sincere friends of our cause, who still allow themselves to be all used up in the service of the temperance reform, and then, in the pinch, find the whole weight of the temperance influence thrown in favor of the pro-slavery parties. Thus the whole burden is thrown upon the party which, in point of wealth and numbers, and social influence, is least able to bear it. The kind of argument used in the Washingtonian Journal, may be seen in the following extract, which goes equally against any anti-slavery action until after all the social evils that exist here are removed:

There is no slavery more abject, more degrading than that of intemperance; there is no tyrant more cruel than the avaricious rumseller. Be assured, we have slavery, the most abject slavery, in our own country. If we are unable to abolish this slave system here, how can we ever expect to succeed in abolishing the slave system of the South!!!—*Chronicle.*

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JOHN B. GOUGH.—We learn from the New York Express of yesterday, that Mr. Gough is still weak and helpless, and in a very precarious state, but his delirium is passing away. The Journal of Commerce says "that at his most lucid intervals he is entirely overwhelmed at reflecting upon what he has done —says he has disgraced religion and disgraced the temperance cause, and must be excommunicated from the church, and his tears flow so profusely that his garments are abundantly wet with them. His contrition seems of the deepest and most thorough character; but thus far all his emotions are in the highest degree excited."


# THE STANDARD.

HALLOWELL, ME. SEPT. 25, 1845.


### Usurpation of Politics--Church and State --Independence of the Church and Pulpit Denied.

The separation of the church from the state in this country has been regarded as one of the best characteristics of our institutions. The great controversy of the world—the relation of the civil to the religious—is supposed here to have been settled on the right ground, and the church has exulted in the idea of freedom from political domination.

But is the church in this country really as free from injurious political alliances and control as has been supposed? True, the constitution declares that congress shall make no law respecting our established religion, nor shall religious tests for office be required; but it will by no means follow that each of these powers, in its own province, is free from usurpation by the other, because it does not appear on the statute book. A union or an ascendancy may be really as complete, and perhaps as injurious, without legislation as with it. In England the church and state are married as equals; in this country the former is sought to be made the handmaid of the latter, and this tendency of things is believed to be increasing. There the nuptials are legalized; here the union lies back of the statute, back of the ballot-box, among the political elements of society. Here the church is subjected to those influences, which in their progress constitute and direct the civil power.—Here the political power asserts universal supremacy, and brings the church into a servile alliance with itself, not tolerating even the right of speech, or freedom of the press in opposition to any of its claims or designs. It holds the pulpit by a law as penal in reality as if transcribed upon the statute. The pulpit is required on peril to surrender its high prerogative of hearing the Law *only "at His mouth,"* and consent to political dictation.—This has entered the sanctuary, abrogated its laws or controlled their administration, overawed its ministry, interdicted the scriptures and demanded supreme obedience.

Look at the southern part of the country. The religion is there in perfect subjection to the political. The pulpit has its limits prescribed as completely as if under the inquisition. Political influences have usurped an absolute dictation over it, and the fires of the stake warn the presumptuous transgressor of his doom. In no other country was it ever more perfectly subsidized by the state power. The members of the last Methodist General Conference from the south asserted that it would not be safe for them to return should they violate the well-defined prescriptions of slaveholding despotism, which is mainly a political power, the religious, filling only a kind of chaplaincy to it. Legislation takes the bible from the common people and the church is obliged—willing or unwilling—to say amen. It takes away the key of knowledge and heathenizes its victims, and the church must say amen. The religious press is bound by the same laws. It does not—will not speak except in the manner *provided*. Its productions must receive the *impramatur*, not of papal but of slaveholding authority, or be burnt.—The discipline of the church is subjected to the same usurpations. The most abominable institutions are created by the civil power, and these the church is made to embrace and cherish as if from heaven. The rules for its action are not always statutory, but they are chiefly of political origin and execution. All the rights of members may be taken away by civil power; wrongs and outrages may be practiced by members on members, or by members on others, and the church has nothing to say or do. With menial servility it takes its rules of evidence from the state, receiving or rejecting testimony as the civil power prescribes. When charged with moral delinquency for supporting slavery, its justification is an appeal to political power, whose supremacy it may neither question nor oppose. If the state chattelizes humanity, the church traffics in it for the benefit of theology and the communion service. If, under the form of a mortgage, the state calls for a participant at the Lord's table, the church gives him up for the auction stand as readily as a sheep for the slaughter. The defence is—the unquestionable supremacy of civil power.—If the members are charged with crime for creating and wielding, as citizens, that civil power, the reply is, it is a political matter lying beyond the range of moral law.

At the north the same principle is found, though perhaps not so fully developed. The general theory of government is that laws and constitutions are obligatory however violative of moral right. When the liberty party a few years ago declared that whenever the constitution is construed to support moral wrong it is construed into a nullity, it was denounced as treason. To execute wicked laws, or to aid in their enactment, is regarded as no crime. A man may go to congress to vote to oppress the poor, to imprison and enslave the helpless and the needy, then come home and be received by the church as an excellent brother. Why? Political power is supreme, consequently there is no moral tribunal at which political conduct is amenable. For the same reason one may vote for modern Pharaohs, Ahabs, or Neros, who will crush the poor people of the land, and a moral question on his conduct will not be tolerated an hour. Political influences assume absolute jurisdiction within the range of their own activities, and the church is forbidden on its peril to encroach with moral law.

The religious press is almost entirely subject to the same influence. It is driven from the political arena nor is it allowed to maintain there the supreme obligations of divine law. What business has religion with politics?

The same is true of the pulpit. That is subjected to political dictation. Certain subjects it may not touch—certain fields of human action it may not enter. It is forbidden to show the people their ballot-box sins and duties.—There a higher power presides whose rights are not to be questioned. Very few ministers are *permitted* to preach distinctly on the subject of slavery on account of political interests. We do not belive there are ten free pulpits in Maine where the preacher is not trammelled and embarrassed in this way.—An excellent minister, in an adjoining county, has been preaching a series of discourses on the Decalogue; and because he presumed to show its anti-slavery character, the peace of his church has been destroyed during the whole time. Another faithful minister in a private letter says:

"One week ago I preached in the morning on the temperance cause, and advocated a law to stop the sale of rum; and in the afternoon I spoke out plainly and fully on religion and politics;' and you may well suppose there was excitement. There are a few whigs who have been trying these two years to remove me, because I will not be a whig, nor be silent and wear the curb-bit. It is indeed hard work for a thorough anti-slavery man to preach in most of our churches at the present time."

We know of good ministers who have been long the subjects of persecution, and have suffered exceedingly because they would not surrender the independence of their high commissions to certain political parties.—Honor to them! Others attempt to resist this dictation, but for the sake of peace and plenty, soon yield; while others never attempt it at all, but float along on the easy popular breeze, avoiding those applications of truth that would offend Esq. A., or Dr. B., or Mr. C.

This is but an imperfect illustration of a most important subject, but perhaps sufficient to suggest reflection in other minds. Have we no "state and church" alliances? Is not the church overawed and made servile to the political? and is she not in these forms in fact crouching to slavery? Is this the *"light of the world?"* Is it maintaining the universal and particular LORDSHIP of her great Head? Is it not denying the supremacy of God and his law just where that is materially called in question? The consequence is, three millions of poor helpless people are stripped of all human protection and sacrificed to cupidity and lust. If *divine* law is not allowed to reach them with its sheltering wing, what law will do it? If the state calls to war in defence of injustice, and villainy, the church is extensively ready, to march. When will the church arise from her degrading subserviency and maintain her authorized moral supremacy above all principalities and powers, all laws and constitutions, governments and politics, as her supreme rules of action, and maintain around the ballot-box, in the political arena, as well as elsewhere, that the *"Lord is King?"* How soon would the prisons of oppression be opened and its poor victims go free? If the church is not to become a "worldly sanctuary" and bring ruin on itself and on the country, let it carefully avoid not only all alliances with the state on the statute book but also that more degrading and insidious subserviency to political control which lies back of the ballot-box. Let her pulpit and her press be freed from their bondage and let them speak for *"God and Liberty,"* and the days of our civil and religious glory would have come. If she is to be herself *"the light of the world,"* let her torches be lighted at her own altars, and let her go forward and light its way, not follow servilely in its train of darkness. If her Lord has *"all power in heaven and in earth,"* let her claim it for him and render it to him. Then would the "lion and the lamb lie down together" on the bloody plains of the south, and "justice and judgment be the stability of our times."

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### Hard Raps at Slaveholders.

The Washington Journal does not *say* it means slaveholders in the following paragraphs, but to whom does it so properly apply? That editor if honest, and we suppose he is, must hate slavery, and we wish he had the courage to say so as boldly as to say many other good things.

The idlers of all countries have but one interest; which is, to live in luxury and ease upon the earnings of their neighbors.

While the idle consumers have been united, as one man, in perpetuating their legislative frauds upon mankind, the misfortune of all ages has been, that the much abused producers have been, not only indifferent to each others welfare, but also their own worst enemies; have been divided into parties and classes, and have made constant war upon each other.

The monied interest of this country makes common cause with the oligarchs and corporate banditti of privileged fraud (who plunder under the sanction of law) all over the world.

The only "useful knowledge" which the unproductive classes, the idle rich, wish to see disseminated, is, that which teaches the toiling millions how to create wealth for other uses.

Drones at the present day do labor occasionally to be sure; they labor to collect that which others have earned.

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☞ The Editor is absent on a visit to his friends in New Hampshire, and to attend the Great Eastern Convention in Boston. This will account for any deficiency that may be noticed in this and the succeeding number.

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☞ We shall publish a complete list of election returns in this State as soon as the votes are all in—probably next week.

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*Maine Election.*—We have returns from 250 towns, in which the vote for governor stands as follows:—Anderson, 26,295; Morse, 21,785; scattering, 5055. Majority against Anderson, 545. In 1844—Polk, 35,348; Clay, 28,288; scattering, 3943. Polk over all, 3117. As the towns to be heard from gave over 3000 majority for Polk, there can be no doubt of Anderson's election by the people.—*Post.*

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For the benefit of those who desire a good family newspaper, yet eschew party politics, Messrs. Greeley & McElrath, of New York, have commenced the publication of a weekly journal of literature and news, to be called *The New Yorker.*

### Assault and Riot in Gardiner.

On Friday of last week a most disgraceful riot occurred in Gardiner. An assault was made upon Rev. Mr. Lawton, editor of the Cold Water Fountain, by *Pat Maher*, a notorious rum seller and a scourge upon community. He attacked Mr. Lawton twice in the street and was repulsed or prostrated each time by Mr. L. and taken by a constable.—On a third attack from the scoundrel Mr. Lawton ran away, got clear of him and immediately had a warrant issued and *Maher* arrested. At the trial *Maher* headed a rowdy rum gang, entered the hall of justice, violently broke up the court, and it was with difficulty Mr. Lawton was protected by his friends. He lost a part of his clothing in the assault, and was safely removed to a place of safety. The next morning *Maher* was fined ten dollars, and bound in the sum of $200 to keep the peace for six months. Does not the law in Gardiner afford suitable protection to its citizens from the attacks of ruffians in the street?

### The Steamer Oregon.

☞ The new steamboat Oregon, has commenced running on Long Island, the outside route, from New York to Providence. She cost $130,000 and is principally owned by George Law, Esq., of New York.

The Boston Times says, the Oregon came through the Sound on Wednesday night, in splendid style, having on board upwards of 800 invited guests and passengers. She passed all the other boats before leaving Hurl Gate, with the greatest ease, and made the passage to Providence, around Point Judith, 210 miles, in 10 hours and 35 minutes, being one hour and 25 minutes quicker than any boat has ever made the passage.

☞ Slave Steam Ship.—A correspondent of the U. S. Gazette, writing from Pernambuco, July 29, says that a large steamship, the Cacique, is lying in that port, fitting out probably for the Coast of Africa, for slaves, under Brazilian colors.

☞ Mr. George Hallett, a distinguished citizen of Boston, died at Jamaica Plains on Saturday last.

☞ The Episcopal clergy in 1822 in the United States numbered 333. Now there are 1241. In Massachusetts they have increased in that time from 16 to 55.

☞ The principal chief of the Cherokee Nation, Mr. John Ross, with his lady, and others, comprising a party, in all about twenty-five, are at the Washington House, Philadelphia.

☞ Forty-five Jewish Missionaries (says the Boston Recorder) are now preaching among their countrymen the gospel of that Saviour, whom, as a nation they have, for eighteen hundred years, rejected.

### The Post Office Monopoly.

"Congress shall have power to establish post offices and post roads." What then?—Suppose power had been granted to establish grist-mills, would that have implied a power to prohibit the establishment of grist-mills by others?

"Congress shall make no law abridging the freedom of speech or of the press." Does not "the freedom of speech," here secured, include the freedom of speaking to one another on paper? Or is this constitutional freedom of speech confined to the use of the voice? A freedom of no value to a deaf mute—a freedom that is different in different individuals, according to the power of their lungs.

"The freedom of the press" too—is it no freedom to send printed matter beyond the walls of the printing office? Or is it only a freedom to print books and papers, and pile them up to be eaten by moths?

Who does not see that "the freedom of speech and the press," which Congress are forbidden to abridge, is, and must be, the freedom of communicating one's thoughts to other men in any honest way he pleases, or that the constitutional freedom secured to us is all a humbug?

If we are obliged, in communicating our thoughts to each other, to employ the government, pay the government, or ask permission of the government, is not our freedom abridged, and the constitution violated?

Mr. Woodbury said, in substance, in the Senate, that if the question were a new one, these prohibitory laws could not stand it one hour. Well, is not the constitution the same now that it was when it was new? Have usurpation, oppression and submission changed the constitution itself, and converted it into an authority for trampling upon the rights which it purports to secure? Yet Mr. Woodbury votes for the prohibition, notwithstanding his oath to support the constitution.

Mr. Dana, also in the House, warns the House against suffering any of there post office suits to be ever carried to the Supreme Court, lest their assumed authority be there prostrated. Was not Mr. Dana then satisfied in his own mind, that the prohibition was unconstitutional? Yet he votes for the prohibition, notwithstanding his oath to support the constitution. Can there be any doubt that all who voted for the bill had the same opinions as Mr. Dana and Mr. Woodbury's. Yet they could violate the constitution, and arm the postmaster-general with an authority to harrass the private expresses with suits which they never intended should come to trial—and why? To sustain this government monopoly, the patronage of which affords so much aliment for party. Hudibras knew something of politicians, when he said:—

> Oaths are but words, and words but wind—
> Too feeble instruments to bind.

And the people of this country quietly submit to this flagrant violation of their constitution, in one of its most vital principles—"the freedom of speech and the press." When a mob, powerless, except for the moment, pull down a single printing press, the country is aroused—one of the great principles of our government is violated. But when the government itself asserts a power over all the presses and all the written speeches of the nation, the people say "Amen." It is not in religion alone, that men strain at gnats and swallow camels.

Submission to this usurpation of the government, is as bad in policy almost as it is in principle. If the people want cheapness and despatch in postage, their first step should be to assert and maintain their right to employ those carriers that give cheapness and despatch. When they have established their right in this matter, the government must give the best system or lose the business. All the prayers, and petitions, and arguments that can be got up, are worth nothing, in comparison with competition, for bringing about the best system of postage.—*Chronicle.*

Committed on suspicion of Color.—Two men were recently arrested on one of the Mississippi steamboats and committed to the calaboose in New Orleans, on suspicion of color, the *prima facie* evidence of a slave, in that region. They are of light color, and asseverated with great earnestness that they were free, but having no papers to show that they were not slaves, they were committed. It is said that they had nearly $1000 in money about them, and that it was supposed they had been stewards on some of the river boats. But being of *light color*, they met a worse fate than if their hearts had been as *black* as Satan's.—We wonder if Jefferson alluded to this jealousy of color when he declared that eternal vigilance is the price of liberty. Perhaps it was—we cannot say. But it was a grievous fault in the men to be of *"light color"* and have $1000 between them. Such offences against the constitution cannot be brooked in this free country.

*Cassius M. Clay Recovering.*—To the editor of the Tribune.—We have this day received a letter from Mr. Clay, dated Sept. 5, Lexington, Ky., authorizing us to go on *"in all confidence,"* in soliciting subscribers for the "True American." It will be issued again in a short time. Those who wish this valuable paper, and desire to sustain Mr. C. in his arduous enterprise, can do so by sending their names to the undersigned. Terms per year in advance, $2,50.

Finch & Weed,
Agents for the True American,
118 Nassau street.
New York, Sept. 15th, 1845.

### Letter from Cassius M. Clay.

We find in the Cincinnati Gazette, of Sept. 11, the following letter from C. M. Clay. It is written in reply to a letter from the Cincinnati Committee, appointed at the meeting of the citizens of that place to take some measures relative to the Press of the True American. Their letter is dated August 27. The Committee inform him that the Press is safe and insured, and tender him their services in any way in which they can aid him. We have no time for comments, the letter speaks for itself:—

Lexington, Ky., Sept. 4th, 1845.

*Benj. Urner, James S. Glascoe, Jacob Ernest, Oliver Lowell, Geo. W. Phillips, R. G. Mitchell, James Calhoun.*

Gentlemen: I have just received your letter of the 27th ult. enclosing the proceedings of the citizens of Cincinnati and their resolutions in public meeting.

Their words of kindness and generous appreciation and noble and dignified avowal, have moved me more than all the studied cruelties and wrongs of my enemies, though I was unnerved by disease, and threatened, for long days and nights, with a horrible death.

I thank you, that you have not allowed the calumnious manifesto of the revolutionists of the 18th of August to weaken your confidence in my loyality to the Constitution and laws. I thank you, that you have seen nothing in the past to cause you to lose confidence in the furure, that my "measures and means" will be "safe, practical and peaceable." I thank you, that you deem my "work high and holy," and for the reverent and soul-sustaining invocation of Divine protection on me and on it.

You, gentlemen, have taken me upon trust; the time for my defence will come with my re-established health, when, I venture to say, your sentence will not be revoked by "Kentucky and the world."

I shall allude to only one charge going the rounds of the papers—that there was a compromise between me and the Rebels of the 18th, and that I agreed to discontinue the publication of the True American provided they would spare the press. It is unnecessary for me to say to you, who have seen my letter addressed to the people, that this story is calumnious and morally impossible. It is enough that the Committee of Sixty have authorized the Lexington Observer and Reporter to state that no such proposition came from me or any of my friends. This attempt, therefore, to degrade me, on the part of those who failed to destroy me, is of a piece with this whole outrage of cruelty and wrong, as I shall be able to show as soon as my health will allow.

I hope I shall be able to show that I am neither a "madman" nor a "lunatic."

They who sent back from Thermopylæ the sublime message, "Go tell it at Lacedæmon that we died here in obedience to her laws"—the Roman who returned to captivity and to death that his country might be saved—Sydney, Hampden and Russell—Emmett, who uttered mighty instincts of a great soul, "the man dies but his memory lives"—Adams, who exclaimed "Survive or perish, I am for the declaration"—Henry, who cried "Give me liberty, or give me death" were all, in the eyes of these men, "madmen" and "fanatics."

It was necessary that some one should bear the standard of Liberty into the enemy's camp, and by so doing, whether he stood or fell, arouse this great nation from the lethargy and death, which have come over the spirit of a once free people. It has been the policy of wise statesmen in all ages, to clothe the humblest citizen with the concentrated power and inviolability of the whole empire. It was enough for one amidst the wildest barbarians to say, "I am a Roman citizen," and he was safe. No country in Europe is so careful of individual and national glory as France, the first nation of Europe; and England, but a few years ago, was ready to peril her thirty millions of lives on the rescue of a single subject. It cannot, therefore, be less than madness in the American people, if they expect long to live as a nation, and not to fall an easy sacrifice to foreign aggression, or internal anarchy and despotism, to look coolly on, when even the humblest of those contending for constitutional liberty and national honor are overborne and trampled down in the battle. Surely that nation cannot live long, far less be free, that sees time after time, whatever of spirit and manly independence may anywhere exhibit itself, crushed and utterly extinguished.

I thank you then and the people of Cincinnati, my fellow citizens, men gathered under the same national Constitution, to which I owe allegiance, and which owes me protection, brothers of the same blood, inheriting the same proud recollections of the past, and looking in the future to the same inseparable destiny, that you have not cowered before the slave power; but that you stood by the friendless, the powerless, the fallen, and dared to speak out for constitutional republicanism and eternal justice, which have been violated in my person. Above all, am I deeply affected by the fact, that you assembled in "mass meeting" without distinction of party; and as both parties here lost in overwhelming subservience to slavery, so you of the Free States begin to unite in the defence of your own rights and in the cause of national liberty.

If the Whigs and Democrats and Liberty Men shall become really what they assume, then it is half my "work" accomplished, and the Republic safe—for though my State should sink into irrevocable despotism, there will be left somewhere on this wide continent, a home for the exile and the oppressed.

With regard to the Press, I would briefly remark, that my banner "God and Liberty," will never be struck.

Though overpowered by numbers, I have the same unconquerable will and defiant spirit, as though the day had not gone against me. It is for those who fight for the wrong, to despair in defeat.

I shall not "die through mortification," as my enemies would have it. I trust I shall yet live to see those who, on the 18th of August, 1845, rose in arms, overpowered the civil authorities and overthrew the constitutional liberties of the State, and established on its ruins an irresponsible despotism, hurled from their usurped places of fancied security, and *Kentucky yet made free.*

If, however, this be a vain hope, still I will not repine, for I should feel prouder to have fallen with her honor, than to have ingloriously trampled with my enemies over the grave of the liberties of my country.

With gratitude and admiration,
I am your friend and ob't servant,
C. M. CLAY.

### Eleven Days Later from Europe.

The Steamship Britannia arrived at Boston Friday morning at 8 o'clock, bringing about 100 passengers, among whom was Mr. Edward Everett. She sailed on the 4th. The political news from England is unimportant.

The railway mania is represented as continuing with unabated vehemence, and a general crash is predicted as the the ultimatum of the speculating operations.

The rumor of war between the United States and Mexico has been an engrossing topic of discussion of late. The news carried out by the Cambria had the effect of reducing the value of Mexican stocks 1 per cent. in the London market. The prevailing opinion, however, seemed to be there, as it is here, that the war would end in talk.

A favorable change in the weather is reported, and the present prospect is, that there will be "a glorious harvest." Still it is tho't there will be a call for grain and flour from the United States.

Freights to the United States were very dull.

The state of trade is represented as, on the whole satisfactory; there being a steady demand for all the leading staples. Money is easy; the banks having a surplus of cash on hand.

China. News from Canton to July 3d, has been received at New York. It gives fearful account of destruction of life.

From Honan province, there are accounts of an earthquake, which demolished about ten thousand houses, killing upwards of four thousand people.

On Sunday, the 25th May, there was a most distressing fire in the city of Canton, within the walls. In a small open square, a mat-house had been erected for a theatrical entertainment, and 5 or 6000 had assembled to witness the performances. Suddenly, in the midst of the play, a fire broke out immediately under the seat occupied by the women.—The doors being few and small, two thousand perished.

Wool.—Wool is fast becoming a very important staple of Ohio, and its exportation brings a large amount of money into the State. The canal collector at Newark has furnished the Gazette with a statement of the wool cleared at that office for three years, which shows a very gratifying increase of production in Licking county. In 1843, the wool cleared was 89,622 lbs.; in 1844, 162,250 lbs.; and to Sep. 1, in 1845, 238,263 lbs.—an increase in 1845 over 1843 of 148,641 lbs. The average price paid this year is 26 cents per pound, making the snug sum of $61,948 paid for the wool shipped at Newark this season. And yet locofocoism would repeal the tariff, crush the manufacturers, and destroy a source of profit to western farmers that is second only to wheat growing; and at the ratio it is increasing under the protective policy, bids fair soon to take the lead.—*Cleaveland Herald.*

We really do not see, now that the increased product of wool in the West has brought down the price to the English standard, so that large quantities are actually exported to that country, how the wool-grower is greatly affected, one way or the other, by the continuance or the destruction of the tariff. There is little prospect that the price of wool here will ever again rise above the English level. In this respect it stands the same chance with cotton—the price regulated at Liverpool.—*Chronicle.*

*To prevent Drowning.*—The New York Morning News says:

We hear of many deaths by drowning.—But if persons would, when in the water, clasp their hands behind their back, and turn their face upwards, they may float at ease, and with safety, any length of time. Not knowing how to swim, consider yourself an empty pitcher; let your mouth and nose, and not your heavy head, be the highest part, and you are safe; but thrust up one of your hands, and you will go down, as the handle of a pitcher turned up tips it over.

Cassius M. Clay.—The friends of a free press will be pleased to learn that Cassius M. Clay arrived at Cincinnati yesterday morning. He will continue here, we presume, a few days. He is gradually acquiring health.—*Cincinnati Herald, 13th.*

A White Fugitive from Slavery.—A Mr. P. Lee, of Maysville, Kentucky, advertises seven runaway slaves, and offers a reward of seven hundred dollars for their apprehension and arrest. Among the fugitives was an infant four months old, and a white woman described thus, by Mr. Lee:—

"Fanny, the mother of four children, is about 25 years of age, *white as most white women—straight light hair!"*

"South Carolina calls herself a republic.—*She lies! A majority* of her people are SLAVES. She is an aristocracy of the basest kind."—*Cassius M. Clay.*

South Carolina is always claimed and put down as a "Democratic" State. And this, notwithstanding *a large majority of her inhabitants are held in slavery*, and declared to be "chattels personal," the same as our cows and horses! The whole population of that State, at the last census was 594,398, of whom 327,038 were slaves.—*Herkimer Freeman.*

☞ The ship Southport, which sailed from New York for Charleston, S. C., on Saturday, with a number of passengers, went ashore on Sunday night, just north of Barnegat light house. The crew and passengers were all saved, but the ship had bilged, and will doubtless become a complete wreck.

☞ In the new Constitution of Texas, it is proposed to incorporate this novel feature, that each citizen of the new State shall hold his farm, of a certain size, free from all claims and legal process. Of course, if a man wants credit it must be had on some other basis than the land he owns. Such a provision, it is thought, will have a good effect by the strong inducements it holds out to every citizen to become interested in the soil.

☞ Mr. John Fox having married a Miss Maria *Henn* in Bucks county, an exchange speaks of it as a *fowl* transaction.

☞ The captured Ohioans, indicted for assisting slaves to escape from Virginia, have been admitted to bail in $500 each.

Mr. Clay has returned, in fine health, to his residence near Lexington, from his visit to the Virginia White Sulphur Springs.

The Razor Strop Man is in Portland, and is rapidly selling off what few strops he has left.

## News Items.

Troops for Texas.—On Monday afternoon, two companies of artillery, armed as infantry, under comand of Capt. F. Taylor, arrived in this city from Fort Adams, Newport, and embarked on board the Albatross, for Pensacola. They were accompanied by the regimental band, headed by a fine looking drum major, in a splendid uniform.—Two companies more from Houlton, Me., arrived yesterday morning in the Penobscot to go out in the same vessel.—*Boston Atlas.*

Public Religious Patronage.—The East India Company has lately contributed about $200,000 towards the erection and support of a Protestant Church in Calcutta.

Queen Victoria in Germany.—The young and happy Queen of England appears by the last advices from that country to be enjoying herself greatly in Germany, where she is everywhere received with enthusiasm and treated with the most marked deference and attention.

Life at Sea.—The ship Georgiana arrived at New York yesterday, from Liverpool, bringing one hundred and fifty eight steerage passengers. There were *two births* and one death on the passage.

Morals of Cape Cod.—Barnstable jail is to be let. The Patriot says—All the doors of our jail have been wide open for weeks, and the County Commissioners had better rent it, and the Court House too.

Dedham jail appears to be full to overflowing. The Dedham Democrat of last week says:

"From present appearances, our County Jail will have to be enlarged to accommodate the gentry who are almost daily sent there—Never, probably, has there been a season when so many rascals were abroad in the community as at present; and our County has come in for a pretty full share."

A circular from the Postmaster General states that any memorandum on newspapers or their wrappers, subject the same to letter postage.

A Rich Town.—New Bedford contains 12,000 inhabitants, and its valuation is $12,-000,000, being $1000 to each man, woman and child.

Oil.—About 400,000 barrels of whale oil, (about one half sperm,) are brought into the United States every year.

Gale at Quebec.—The gale of the 7th inst. in the St. Lawrence River did considerable damage to the outward bound vessels, which left Quebec a few days before.

☞ A gentleman of Alton, Ill., is having a car constructed to run over the prairies, by steam, without a railway. The wheels are four feet broad, and about six feet in diameter; the size of the car is about fifteen by twenty feet; it will carry from forty to fifty tons of freight at a trip, between Alton and Springfield, (70 miles) at the rate of ten miles per hour. A few trips over the clayey soil, with such broad wheels, it is thought, will make an even surface and render the ground as hard as a McAdamized road.

An attempt was made to rob the Lowell Savings Bank on Saturday night.

Fire at East Boston.—A block of unfinished wooden houses on Webster street, owned by Dr. Fales, were partially burnt on Sunday afternoon.

The Cooperstown Republican states that a suit for slander against Fennimore Cooper, has been commenced by Rev. Mr. Tiffany, of that place.

Relic of the Revolution.—The State has purchased of Capt. Robert Lefavour, of this town, a brass drum and cartridge box, taken at the battle of Bennington. They will be deposited in the state house, among other relics of the revolution.—*Portsmouth Journal.*

A young man by the name of Elbridge Andrews, of East Oxford, fell overboard from the steam propeller Com. Preble, on her passage from Portland to Boston, on Monday evening, when about 25 miles outside of Portland harbor, and was drowned. Every exertion was made to save him by the officers of the boat, but without success.

A Mr. Long, of Iowa, has married a Miss Farewell. They'll soon get the hang of "short farewells."

## Hallowell Price Current.

| | | |
|---|---|---|
| ASHES, per 100 lbs. | | |
| Pot, | 3⅞ a | 4 |
| BEANS, | | |
| White, | ,83 a | 1,12½ |
| Pea, | 1,25 a | 1,50 |
| COFFEE, | | |
| St. Domingo, | 7 a | 8 |
| Java, | 9 a | 11 |
| COAL, | 6,50 a | 7,00 |
| COD-FISH, | 2,50 a | 3,50 |
| FLOUR, | 5,00 a | 5,25 |
| GRAIN, | | |
| Corn, our country, | 70 a | 75 |
| do yellow flat, | a | 67 |
| do white, | a | 62½ |
| Oats, | 33 a | 34 |
| Wheat, | 1,09 a | 1,12½ |
| Rye, | 67 a | 75 |
| Barley, | 50 a | 75 |
| Peas, field, | 58 a | 62½ |
| Marrowfat, | 75 a | 1,00 |
| HAY | 9,00 a | 12,00 |
| IRON, P. S. I. O. S., | 5 a | 5½ |
| Swe. asst. flt. & sqr. | 4 a | 4½ |
| do do extra sizes, | 4¾ a | 5 |
| Eng. flt. rd. & sqr., | 3 a | 3¼ |
| do do ref'd., | 4 a | 4¼ |
| Horse n'lrds. | 6 a | 6½ |
| Spike do, | 4¾ a | 5 |
| Shoe shapes & plates, | 4¾ a | 5 |
| Sweed's st'l, | 8 a | 8½ |
| German do, | 11 a | 16 |
| Eng. blist., | a | 16 |
| Cast steel, | 19 a | 22 |
| Anvils, | 10½ a | 11 |
| Vices, | 12½ a | 14 |
| LIME, | | |
| Thomaston, new ins., | 85 a | 90 |
| Lincolnville, white, | 85 a | 90 |
| LUMBER, | | |
| Clear, | 25,00 a | 30,00 |
| Merch., | 10,00 a | 15,00 |
| Refuse, | 5,00 a | 10,00 |
| Laths, | 1,00 a | 1,25 |
| Shingles, No. 1, | 2,25 a | 2,50 |
| do No. 2 | 1,50 a | 2,00 |
| Clapboards, clear, | 15,00 a | 25,00 |
| Hemlock boards, plank & timber, | 5,00 a | 7,00 |
| MOLASSES, | | |
| Guadaloupe, | 28 a | 30 |
| Cuba, | 28 a | 30 |
| At retail, | 30 a | 33 |
| MEAL, | | |
| Indian, | 75 a | 80 |
| Rye, | 88 a | 1,00 |
| NAILS, | 5¼ a | 6 |

| | | |
|---|---|---|
| OILS, | | |
| Curriers', per bbl., | 14,50 a | 17,00 |
| Winter strained, | 1,08 a | 1,12½ |
| Fall do, | 1,00 a | 1,05 |
| Whale ref'd | 50 a | 65 |
| Linseed, | 75 a | 80 |
| Spirits turpentine, | 50 a | 58 |
| PAINTS, | | |
| White lead, dry, | 5¾ a | 6¾ |
| Pure, ground in oil, | 7¼ a | |
| Extra, | 7¼ a | |
| do No. 1, | 6¾ a | |
| Red lead, | 7 a | 9 |
| Whiting, | 1½ a | 2½ |
| F. Yellow, | 4 a | 4½ |
| E. V. Red, | 4 a | 6 |
| Verdigris, | 28 a | 33 |
| PLASTER PARIS, per ton, | 6,00 a | |
| PROVISIONS, | | |
| Pork, round hogs, | a | 5½ |
| Clear saltpork, | 14 a | 16 |
| Beef, ox, | 3,00 a | 4,00 |
| do cow, | 2,50 a | 3,50 |
| Butter, | 12½ a | 14 |
| Lard, | 8 a | 9 |
| Cheese, | 4 a | 7 |
| Mutton, | 2 a | 3 |
| Chickens, | 5 a | 6 |
| Geese, | 8 a | 9 |
| Eggs, | 11 a | 12½ |
| Apples, dr'd, | 2 a | 2½ |
| do cooking, | 10 a | 17 |
| do winter, | 25 a | |
| Potatoes, | 30 a | 40 |
| POWDER, per cask, | 3,00 a | 3,25 |
| RAISINS, | | |
| New, | 8 a | 9 |
| Box, | 3,00 a | 3,50 |
| RICE, | 4 a | 4½ |
| SALT, | | |
| Turks Isl. | 35 a | 37 |
| Liverpool, | 30 a | 32 |
| Cadiz, | 30 a | 33 |
| SEED, | | |
| Clover, | 6½ a | 7 |
| Flax seed, | 1,00 a | |
| H. grass, | 1,50 a | 1,75 |
| Red top, | 75 a | 1,00 |
| TAR, per bbl., | 2,75 a | 3,00 |
| TEA, | | |
| Souching, | 28 a | 33 |
| Y. hyson, | 40 a | 50 |
| O. hyson, | 67 a | 75 |
| WOOL, (dull.) | | |
| Fleece, | 23 a | 25 |
| Pulled, | 28 a | 30 |
| Woolskins, | 25 a | 30 |

The female portion of our community being more frequently liable than the other sex to diseases of the Lungs and Chest, and Coughs, &c., we would recommend to read the advertisement of Mr. Brinckerhoff, in another column, concerning his Health Restorative.—Having been the means of curing many of the most beautiful and interesting of the sex from the severest attacks of disease, it has won the favor and influence of the ladies, so freely bestowed upon any article which engages their interest.

### The American Liberty Almanac for 1846,

Is now ready for delivery. Orders are solicited and when accompanied by the Cash, will be promptly attended to. Price $30,00 per thousand—$3,50 per hundred. If 4000 copies are ordered at once, to be sent to one address, they will be sent for $25,00 per 1000. These terms will be inflexibly adhered to.—Address W. H. Burleigh, Hartford, Conn.

### The Liberty Minstrel.

This is an admirable book of poetry and music, both of a high order, and should come into general use. Families, Glee Clubs, popular song singers, and every body that loves the music of the *soul*, will be pleased with it. Price 50 cents.

### Liberty Mass Meeting.

The friends of universal liberty, and equal rights are hereby invited to meet at the Academy, (Getchel's Corner, Vassalboro',) on Wednesday, the 15th of October next, at one o'clock, to continue through the afternoon, and evening. Time to be taken up in discussions or remarks, as may be thought most expedient. As this meeting is designed in part, to make arrangements for a series of meetings to be holden alternately in Vassalboro', Winslow, China, and perhaps other adjoining towns, it is hoped that every true friend of the "bondman," in each of these towns will be present. Gentlemen of the other two political parties; are you abolitionists? So are we. And we would hereby bid you a hearty welcome, and invite you, to co-operate and share in our deliberations. "Show me thy faith by thy works." Mr. Willey and other speakers are expected.

Thos. L. Garland,
Samuel Smiley,
Jonathan Garland,
Moses Rollins,
Charles Currier.

Winslow, Sept. 15, 1845.

*Remarkable case of Mrs. Hemstreet, of West Troy, N. Y.*

The particulars of this case were written out by the attending physician, a gentleman of the highest reputation among the Medical Faculty, and universally esteemed in the community where he lives. Written to the Proprietor under date Jan. 18, 1844.

Mrs. H. was of a very pale complexion and delicate, feeble habit; was attacked six years ago with an ordinary cold, which soon produced a cough and expectoration. In a short time a painful and wasting diarrhea set in, and of a sudden almost reduced her to the grave. Four months after her first attack, in April following, she began raising blood profusely from her lungs. The cough and expectoration continued, attended with great soreness in the right side of the chest and along the course of the collar bone. The bleeding from the lungs continued to increase in frequency and in quantity until it occurred almost daily. The expectoration began also to change its appearance and assume the character of true consumptive pus or matter. The least exposure would augment the disease greatly. This state of affairs continued until September last, (1844,) five long years, when she, as a last resort, was desired to use Brinckerhoff's Health Restorative, a mere matter of experiment, and in her case considered by her friends as unavailing and without even a shadow of hope of relief. The almost miraculous result I will here and ever frankly acknowledge and give attestation to. By the first bottle of the Restorative she was much relieved, which was apparent to all her friends; her cough entirely discontinued by the last of November; she only bled once from the lungs after commencing the use of the Restorative, and then only about a tea-spoonful in quantity. In two months only from the commencement of the medicine the tone and strength of her system was so far restored that she was enabled to discharge her servant and do all household work for her family entirely alone. Her pains in the chest were removed, and her nervous restlessness quieted. In short, her prospects of returning health were most flattering indeed; here, however, her hopes were prostrated. She ate (as did the rest of the family) some head cheese, which was found to be poisoned, and in consequence she suffered most severely. Vomiting and purging were produced by it, continuing, notwithstanding prompt medical aid, until I despaired of her life, and when at length it was arrested she was left in a very weak and exhausted condition. As soon as she was sufficiently recovered from the violence of this attack she resumed the use of the Restorative, and took two bottles with the same effect as before. The cough and expectoration which had returned through the severity of this last attack and untoward event, yielded to its influence again.—Her general health and strength is now remarkably good, and she states that her former sense of lassitude and weariness, which made all her movements and exertions distressing and painful, has given place to a degree of energy and activity which enabled her to go on with household affairs. All the functions of her system have their natural action and power, and the return of tone to them has failed to provoke my feverish excitement—a circumstance or difficulty to which tonic medicines are subject in irritable and inflammatory constitutions. 2m4

### MARRIAGES.

In Dixfield, 7th inst., by Rev. Mr. Dorr, Mr. Theodore Knox of Winthrop, to Miss Caroline Walker of Dixfield.

In Dresden, B. F. White of Gardiner, to Victoria Lilly of D.

In China, 15th inst., Rev. Franklin Merriam of Winthrop, to Eunice C., daughter of Edmund Ward of China.

At Damariscotta Mills, Edward A. Glidden of Newcastle, to Elizabeth, daughter of Capt. Samuel Borland of D.

At St Mark's Church, Augusta, 15th inst., by Rev. Mr. Fales of Brunswick, Rev. Alexander Burgess, Rector of said Church, to Mary W., daughter of Calvin Seldon, Esq., of Norridgewock.

In Augusta, Daniel S. Hurd to Laura A. Webster.

In Fayette, Caleb Eastman to Mrs. Mary Orbiton.

### DEATHS.

In Winslow, Jonathan D. Poor, late of Portland, aged 42.

In Woolwich, Mrs. Elizabeth G. Harnden, daughter of the late Capt. Robert McKown, aged 47.

In Gardiner, Harriet, daughter of Isaac Lawrence, aged 19; Eben Plaisted, aged 27.


### CROCKERY WARE,
ASSORTED CRATES FOR COUNTRY TRADE,
Constantly on hand and for sale by
R. G. LINCOLN, Hallowell.

FAIRBANK'S PATENT PLATFORM, and Counter Scales, for sale at Boston prices, by
July 3, 1845 43 R. G. LINCOLN.

### Machine Cards.

S. PAGE & Co. have just received their supply of CARD CLOTHING, which they offer at low prices. Also Sperm and Lard Oil suitable for wool.

### White Lead.

10,000 lbs. White Lead of the following qualities, viz: Ground in Oil Pure—Extra—No. 1—Dry Pure—Extra. For sale by S. PAGE & Co.
Hallowell, May 6, 1845. c84 40

### Wagon for sale.

S. PAGE & Co. have a NEW WAGON for sale cheap. 48

### Dye Woods & Drugs.

S. PAGE & CO offer for sale at No. 2 Kennebec Row

| | | | |
|---|---|---|---|
| 500 bbls | St. D. Logwood | 3,000 do | Blue Vitriol |
| 300 do | Campeachy do | 1,000 do | Oil Vitriol |
| 300 do | Camwood | 2,000 do | Madder |
| 300 do | Cuba Fustic | 1,000 do | Red Tartar |
| 200 do | Redwood | 1,000 do | Muriatic Acid |
| 200 do | Hache Wood | 1,000 do | Lac Dye |
| 100 do | Hypernic | 500 do | Grain Tin |
| 50 do | Peach Wood | 3,000 do | Glue |
| 3000 lbs | Alum | 600 do | Bengal and Manilla Indigo |
| 10,000 do | Copperas | | |

Nutgall; Otter; Brazil Wood; Sumac; Cudbear; Wood; Carmine; Cochineal; Quercitron Bark; Copper Kettles; Screws; Press Plates; Press Papers Tenter Hooks; Tacks, French and American Teasles; Brushes &c.

Having a mill for grinding and manufacturing their own woods, they are able to sell as low as can be purchased in Boston and all be warranted of best quality. Manufacturers and Clothiers are invited to call before purchasing elsewhere.
Hallowell July 16, 1845. s50s41.

### Carpets.

F. LYFORD & CO. have now on hand as good an assortment of CARPETS as can be found in the state, and will be sold as low.
Purchasers are invited to call and examine.
Sept. 15, 1845.

### Dry Goods.

F. LYFORD & CO. have just opened an unusually extensive assortment of seasonable DRY GOODS, comprising *every article in the line*, which will be offered at EXTREMELY LOW PRICES. The public have our sincere regards for past favors which shall be duly reciprocated by us by giving GOOD BARGAINS in future.
Hallowell, Sept. 16, 1845.


*KENNEBEC, ss.—At a Court of Probate in Augusta, within and for said County, on the first Monday of September, 1845.*

SETH MAY, Guardian of Mary J. Hains, Angeline E. Hains and Ellen C. Hains, minors, having presented his first account of Guardianship of said minors for allowance,

Ordered, *That the said Guardian give notice to all persons interested, by causing a copy of this order to be published three weeks successively in the Liberty Standard, printed at Hallowell, that they may appear at a Probate Court to be held at Augusta in said County, on the first Monday of October next, at ten of the clock A. M., and show cause, if any they have, why the same should not be allowed.*
W. EMMONS, *Judge.*
A true copy.
Attest: F. Davis, *Register.* 3w6

*To the Honorable W. EMMONS Judge of the Court of Probate, within and for the County of Kennebec.*

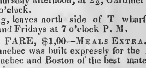
THE Petition and Representation of Seth May, Guardian of Mary J. Hains, Angeline E. Hains, and Ellen C. Hains, of Winthrop, in the County of Kennebec, minors, respectfully shews, that the said minors are seized and possessed of certain real estate, situate in said Winthrop, and described as follows: being the homestead of Walter Hains late of said Winthrop, deceased, containing about 200 acres—subject to the widows right of dower—being all the real estate of which said deceased died seized in Winthrop;—the said estate is unproductive of any benefit to said minors, and that it will be for the interest of said minors that the same should be sold and the proceeds put out and secured on interest. He therefore prays your honor that he or some other person may be authorized and empowered agreeably to law to sell at public or private sale the above described real estate, or such part of it as in your opinion may be expedient. All which is respectfully submitted. SETH MAY.

*COUNTY OF KENNEBEC, SS.—At a Court of Probate, held at Augusta on the first Monday of September, 1845.*

*On the Petition aforesaid, ORDERED, That notice be given by publishing a copy of said petition, with this order thereon, three weeks successively in the Liberty Standard, a newspaper printed in Hallowell, that all persons interested may attend on the 1st Monday of October next, at the Court of Probate then to be holden in Augusta, and show cause, if any, why the prayer of said petition should not be granted. Such notice to be given before said Court.* W. EMMONS, *Judge.*
Attest: F. Davis, *Register.*
A true copy of the petition and order thereon,
Attest: F. Davis, *Register.*


### NEW BOAT.

**Kennebec and Boston Steam Navigation.**

THE NEW, SAFE AND  COMMODIOUS STEAMER

### KENNEBEC,
CAPT. NATH'L KIMBALL,

WILL until further notice run between HALLOWELL and BOSTON, leaving Hallowell Monday and Thursday afternoon, at 2½, Gardiner at 3, and Bath at 6 o'clock.

Returning, leaves north side of T wharf, Boston, Tuesdays and Fridays at 7 o'clock P. M.

FARE, $1,00—Meals Extra.

The Kennebec was built expressly for the route between Kennebec and Boston of the best materials and workmanship.

The proprietors of the Kennebec think they hazard nothing in saying she is *the best Boat* ever on the Eastern waters, either for *safety* or *accommodations.*

Good stages will be in readiness on the arrival of the Boat to convey passengers to almost any town desired.
HOWARD & PAGE, Agents, Hallowell.
GEORGE STONE, } " Gardiner.
I. D. GARDNER, }
Hallowell, June 24, 1845. 47

### Sarsaparilla.
### KELLEY & CO.'S
**Highly Concentrated Extract of SARSAPARILLA,**

IS got up under the supervision of the *Medical Profession*, from whom it receives a most extensive patronage, and is confessedly superior to any preparation of the name in the United States.

This SARSAPARILLA, which was first used in the private practice of Physicians, has so effectually won its way to the popular regard of the Profession, that the most distinguished Practitioners express unbounded confidence in its power, and wherever it is known it is extolled for its extraordinary virtues.

DISEASES, for which this Medicine is a positive cure, are SCROFULOUS AFFECTIONS; DYSPEPSIA; CANKER in the STOMACH and BOWELS; IMPURITIES of the BLOOD; DEBILITY of the SYSTEM; ERUPTIONS on the FACE; MERCURIAL DISEASES; HUMORS; Chronic CONSTITUTIONAL COMPLAINTS; RING WORM; and RHEUMATISM. It is, for all these truly afflictive and dangerous maladies, an unrivalled, matchless curative. It takes the place of all other Sarsaparillas and Bitters.

This Medicine is prepared of the very best materials and in the most faithful manner, as can be shown by the certificates of numerous Physicians, as well as the testimonials of persons, on whom important cases have been performed, but to publish these certificates would greatly increase the price of the medicine.

Citizens, and the public generally, are requested to make trial of this medicine, which has produced such miraculous effects in other places.

Sold in HALLOWELL by SAMUEL ADAMS.

This Sarsaparilla is manufactured *exclusively* by us—is sold Wholesale and Retail at our Drug Establishment, and by our duly authorized agents throughout the country. ☞ Remember that *no other is genuine.*
JOS. L. KELLEY & Co.
Chemists and Druggists,
No. 108 Middle st. nearly opposite the Casco House,
PORTLAND, Me.

### S. PAGE & CO.,
*No. 2 Kennebec Row, Hallowell.*
WHOLESALE AND RETAIL DEALERS IN

| | |
|---|---|
| Alum | Muriatic Acid |
| Annatto | Neatsfoot Oil |
| Antimony | Nic Wood |
| Aqua Ammonia | Nutgalls |
| Do. Fortis | Oil Vitriol |
| Banca Tin | Oil Soap |
| Bar Tin | Olive Oil |
| Barwood | Oxalic Acid |
| Bichromate Potash | Peach Wood |
| Bleaching Salts | Pearlash |
| Blue Vitriol | Persian Berries |
| Brazil Wood | Potash |
| Roll Brimstone | Prussiate Potash, English |
| Camwood | Press Plates |
| Castile Soap | Press Papers |
| Card Cleaners | Pyroligneous Acid |
| Cochineal | Quer-Citron Bark |
| Comb Plate | Red Tartar |
| Copperas | Red Wood |
| Cream Tartar | Red Sanders |
| Cudbear | Safflower |
| Emery | Sal Amoniac |
| Ext. Logwood | Sand Paper |
| Fuller's Earth | Sal Soda |
| Fustic | Sapan Wood |
| Glue | Sperm Oil, Winter |
| Grain Tin | Do. do. Spring |
| Green Ebony | Starch |
| Gum Senegal | Soda Soap |
| Gum Arabic | Spirits Ammonia |
| Hache Wood | Sumac |
| Hypernic do | Sugar Lead, white |
| Harness Twine | Do. do. Brown |
| Indigo | Tartaric Acid |
| Isinglass | Teazles French |
| Lard Oil | Do. American |
| Lac Dye | Teater Hooks |
| Lac Leather | Tumeric |
| Logwood | Verdigris |
| Madder | Woad |
| Machine Cards | Yellow Soap |

All of which will be sold at very low prices to manufacturers or dealers. 44

### Painted Pails!!

55 DOZ. PAINTED PAILS manufactured out of good pine timber (not slabs) a better article much than the western pail. Just received and for sale by the doz. at Boston prices by R. G. LINCOLN.
Hallowell June 17, 1845. s46c50

# Poetry.

*For the Liberty Standard.*

### ORPHAN.

Poor boy, though in thy tender years
Thine eyes are dimmed with flowing tears,
Thy little heart dissolved in grief,
Thou can'st not hope for man's relief.

O child of sorrow, cease to weep,
Tho' in dust thy parents sleep;
The bonds of death thou canst not break,
Nor from the tomb the slumberers wake.

The God who gave to them the power,
To aid thee in thy trying hour;
To thee his mercies may extend,
And ever prove thy steadfast friend.

NORTH YARMOUTH.

*From the United States Journal.*

### THE CORAL.

BY JESSE E. DOW.

Down in the depths of the lonely sea,
I work at my mystic masonry,
Ages behold my ceaseless toil,
When the sea is calm or the waters boil;
The kraken glides from my prickly home,
And there the tribes of the deep ne'er come;
Oh! who can fashion a work like me,
The mason of God in the boundless sea.

I've crusted the plants of the deep with stone
And given them coloring not their own,
And now on the ocean fields they spread,
Their fan like branches of white and red;
And oh! when the tempests wildly rave,
Above the mariner's corse, they wave
Like bending palms o'er the Indian's tomb,
Where trees in eternal summer bloom.

I build in silence my circling wall,
And pierce the waves with its turrets tall,
But when the sun from his path on high,
Looks down with his broad and burning eye,
I sink to sleep on the ocean's gloom,
And find in the giant wall my tomb.
The wild wave breaks on the lonely shore,
And sings my dirge with its ceaseless roar.

The atom thrown from the boiling deep,
The palm tree torn from its distant steep.
The grain by the wandering wild bird sown.
The seeds of flowers by the tempest strown,
The long kelp forced from its rocky bed,
And the cocoa-nut, on the waters shed,
They gather around my rocky lee,
And form the isle of the lonely sea.

Turrets of stone, though huge and grey,
Have crumbled and past in dust away,
Cities that sank in the sea of yore,
Have turned to slime by the fetid shore;
But when shall crumble the coral wall,
That parts the billows so bright and tall.
Ho! who can fashion a work like me?
The mason of God in the boundless sea.

# Agricultural.

### CURIOSITIES OF THE CENSUS.

If we recollect aright, the plan of the last census was the result of the combined wisdom of Secretary Webster, Andover Theological Seminary, and a slaveholding representative from Louisiana. Its beauties are only transcended by the postage act of the last session. We give a few items with regard to the agricultural population—which we condense from an article in the Portsmouth Journal.

**Who are the Farmers?**

| | |
|---|---|
| By the census of 1840 the persons employed in agriculture are | 3,720,000 |
| Of which in the Southern States | 2,000,000 |
| " " free States | 1,720,000 |
| Excess of farmers in the South | 280,000 |

**Who are the Agriculturalists of the South?**

| | |
|---|---|
| Take South Carolina. By the census, the whole population of the State was | 594,000 |
| Free white population of the State | 259,000 |
| Persons employed in agriculture | 198,000 |
| Free white males from 20 to 70 years of age | 55,000 |
| Colored males from 10 to 55 years of age | 100,000 |
| Total of males capable of labor | 155,000 |
| From these, deduct whites in the professions | 1,500 |
| blacks in the mines | 2,000 |
| black and white mechanics | 10,500 |
| There remains of males only | 141,000 |
| Leaving agriculturalists of slave women | 57,000 |

In a word, 57,000 of the farmers of South Carolina are female slaves!

| | |
|---|---|
| Slaves in South Carolina, male and female, between 10 and 55 years of age | 200 000 |
| Deduct those engaged in the mines | 2,000 |
| We have just the number returned by the census as employed in agriculture | 198,000 |

Slaves and farmers are synonymous in South Carolina! Great place for democracy, that!

### "The Negro Crop" in Virginia.

One of the talented Editors of the Louisville Journal has recently taken a trip over the mountains. His letters touch on many matters of interest, and are withal very readable. Of farming and slavery in Virginia he says:

"The profits of farming are in general at a very low ebb in Virginia, being next to nothing if the "negro crop" be not taken into the estimate. If there were no demand abroad for the increase of her negroes they would in general be set free, or, rather, abandoned as worthless, or as too expensive luxury. How long before labor will not more than purchase subsistence for the laborer throughout the Union, I cannot say. That point is already reached in Virginia, and when it is reached everywhere slavery will cease because it will not be profitable."

### Large Oxen.

Four oxen were exhibited in this town Friday. They are splendid animals. The following description of them we take from the Maine Farmer:

SPLENDID OXEN.—We saw four of the handsomest oxen the other day, belonging to J. H. Underwood, Esq. of Fayette, that we ever beheld. One yoke of them are twins, and marked and made so near alike that you can hardly tell them apart. These are a mixture of Hereford, Durham and Native. The others are a mixture of Durham and other breeds. We have seen taller oxen and longer oxen, and oxen with bigger bones, but oxen so fat, and at the same time exhibiting so much symmetry, such just proportions, are very seldom to be met with side of the Atlantic—indeed we challenge the Union to bring forward four oxen that will equal them.

The town of *Rome*, in western New York containing a population of over five thousand, has been *built up by factories for making paddles and oars from the ash* thousands of which are shipped by almost every vessel for Eng…

### ROOTS vs. HAY.

The following extracts are from a Report made to the Massachusetts Agricultural Society by the Messrs. Colt, of Pittsfield, Berkshire County. We would solicit the candid attention of our agricultural friends to the facts detailed, as they seem to exhibit, in a most striking light, the advantage of substituting roots for hay in feeding neat stock. The writer says:—"My stock now consists of 1000 sheep, 8 young oxen, 6 cows, a pair of horses, and a single horse. I have raised this season, for the use of my stock 5,544 bushels of vegetables, and all to be grated and fed out with cut straw, the cattle constantly, the sheep one feed per day, which seems to be a necessary food in our long, cold winters. It keeps them in health and also in flesh. As to the respective value of the vegetable food, the following statement will perhaps best exhibit. I have commenced feeding, and shall continue to feed—

Fourteen head of horned cattle with twenty pounds of cut straw each per day, four cents for each twenty pounds, 56 cents. Also, to each eight pounds of grated roots, mix with straw, three cents, 42 cents. And now allow one hundred and fifty days for the season of feeding at ninety eight cents, is $147. The same stock would require 20 lbs. of hay each, per day; for 150 days, they would consume 42,000 lbs., equal to 21 tons; at the moderate price of $10 per ton, $210, and I am sure the stock will appear far better at the opening of the spring. You will perceive that the respective value of roots for food, is six cents per bushel, while hay is at ten, and straw at four. It may be said that there is some cost in preparing food, but this is more than compensated, if properly done, by the extra quantity of manure made. Thus it appears that mixed straw and roots afford a larger amount of nutriment, in the above proportions, than the same amount of hay, and at a much less cost. It is believed that fifteen tons of roots—that is of ruta baga or mangel wurtzel, is a moderate crop, per acre, while the hay crop, taking the farms in general, will in all probability fall considerable short of an average of two tons."

The statements, above presented, are worthy of attention on several accounts. In the first place, a farmer will raise twenty tons of roots, providing the circumstances of soil and season favor the enterprize, with more ease than he can cut the same amount of hay. In the second place, the roots will enable him to appropriate, profitably, a large amount of straw and other fodder, which might otherwise be of no value, while his manure heaps will be augmented in no inconsiderable degree, both in quality and extent. The business of cultivating roots for stock, with the exception of the potato, to which our soil and climate are admirably adapted, is one in which our farmers should embark with caution.—*Maine Cultivator.*

### Seeds of Plants.

Every seed which comes to maturity involves the embryo or vital spark of the future plant. This is enveloped in an integument in which nature, by a mystic process, deposites oil, farina, or mucilage, admirably adapted in character to nourish and sustain the infant plant until such time as it attains age and vigor to put forth that admirably delicate system of fibres to secure for it nutriment, sustenance and growth, in the surrounding soil. The more perfect the development of the seed, the more likely will it be to produce a healthy and vigorous plant; lank or imperfectly matured seeds necessarily producing unhealthy offspring, but illy adapted to combat the obstacles and difficulties which are encountered in procuring the necessary supply of aliment during the earlier periods and stages of their growth.—*Ib.*

☞ Remember that in your treatment of animals you exhibit the liniaments of your true character. "A merciful man is merciful to his beast," and *vice versa.* Few consider that it is for their interest to show kindness to those individuals of the brute tribes, made both by nature and necessity, subservient to their control. They seem to regard them as mere machines, void of sensation, and fitted only for abuse.

### BLACKBERRY SYRUP.

The following is the recipe for making the famous Blackberry Syrup. A correspondent of the Springfield Post says—"I have not been without it in my family for twenty years past, and all who try it will find it a sovereign remedy for bowel complaints:"

To two quarts of Blackberry juice, add half an ounce each of powdered nutmeg, cinnamon and allspice, and a quarter of an oz. powdered cloves. Boil these together, to get the strength of the spices, and to preserve the berry juice. While hot, add a pint of fourth proof pure French brandy, and sweeten with loaf sugar. Give a child two spoonfuls three times a day, and if the disorder is not checked, add to the quantity.

### FOOD FOR PLANTS.

Vegetable mould contains much that when brought by any adequate process, into a state of solution, furnishes food for plants, and, being absorbed, becomes a part of their composition and structure. Decayed vegetables also furnish food for other plants and animals, and become assimilated and animalized by the process of elaboration and digestion; consequently animals are formed out of vegetables, though the *modus operandi* which nature pursues in effecting this result, is something of which we are at present entirely ignorant.—When the vital spark is extinguished in animals, and the substances composing their physical structure decompose, in obedience to the laws of chemical affinity, they are reduced once more to the elementary matters which constitute the food of plants. In this way proceeds the great and admirably harmonious circle of action by which the earth is peopled with new and continuous generations of animal and vegetable beings,—a circle that has never been broken or infracted since the creation, and which will continue in the same rotary system till time shall be no more; the quantity of matter always remaining the same, though its form is variously modified, and the modes of its development, as well as the characters it assumes, are infinite.—*Cult.*

MILLS, FACTORIES, &c.—The workmen are now going on briskly in the erection of a cotton factory, 200 feet long, near the dam. A saw mill with six saws, and a flour mill with six run of stones, are to be commenced soon on the west side of the river, all upon a rock foundation. The ledges on that side make it easy to control the water power in freshets. The next thing ought to be a large woolen factory, with a capital of half a million or more. There is plenty of room, plenty of water, plenty of wool in the neighborhood, plenty of men ready to work, and plenty of farmers in Kennebec ready to feed them and furnish them either with "plum duins or chicken fixins," as they say at the South.—*Kennebec Journal.*

Powers, the Sculptor in answer to an application of Mr. Harris, of Tennessee, gives an estimate of the probable cost of a bronze … of Gen. Jackson, sixteen to…

# The Family.

### What are You Doing.

What are you doing, young man, you who are dressed so neat and trim? Your hands appear never to be soiled, and your bosom is without a speck or wrinkle. You never work, and have time to devote to any amusement.—Did you ever ask yourself what would be the consequence of an idle life? Do you wish us to tell you? Go to the State prison, or to the workhouse, and see for yourself. You will come away a better man we'll be bound to say.

And *you*, sir, what are you doing? You are often seen at the door of a groggery. Know you not the thoughts of many who see you.—There is a young man making a fool of himself. His cheek, his eye, his words, his general appearance, indicate it. Then why not turn about and become a man respected?

Just turn over a new leaf to-day and it will be the saving of you. Persist in your drinking and loafing propensities, and they will lead you down down, down to destruction.—This you know—at least you ought to know it, for you have examples enough before you to confirm the fact.

What are you doing, young man, with a cigar in your mouth, and a whip in your hand? On an excursion of pleasure, hey? You had better take the money you pay for horse hire, and cancel your shoemaker's or tailor's bill.—Your extravagant habits will make a pauper of you, or something worse. Reform to-day. Throw away your cigar, and ride no more until you are able.

What are you doing, Miss Fally? No wonder you are considered a walking dry goods dealer's sign, with such an abundance of fine clothing on your back. But who likes you the better for it? Would it not be as well to keep at home, and learn to sew and knit, to sweep the floor and rinse the clothes, as to dash about the streets? Ask your mother, and if she has common sense, she will tell you so. Your neighbors will, we know.—Who do you suppose will be able to support you, if you continue to cut such a figure?—Scarcely a man in Christendom. Be wise then; dress neatly, but not gaudily. Spend less time in the streets than you do in the kitchen, and you will never regret it.

To all, we say, go straight forward in the path of duty—turning neither to the right nor the left, and you will be such persons as high Heaven looks down upon with approbation.

### Divine Protection.

"I cannot go where universal love smiles not around."
[Thompson.

What studded the blue arch of heaven with glittering lights? What formed the unknown depths of the ocean, and stored them with innumerable creeping things? What created the fair world of brightness and beauty?—What clothes our fields with green, and our vallies with corn? What glows

"Through all life, extends thro' all extent,
Spreads undivided, operates unspent."

The love of God—deep, unfathomable, limitless love!

It is this which speaks in the wild warbling of the feathered choir—we hear it in the pearly rivulet and the gushing stream—we see it in the bright flowers of spring; in the sparkling tints of the rose and the beautiful fragrance of the flower of the valley.

We hear it in the howling of the midnight storm and in the summer breathings of the gentle zephyr. We see it in the bright beams of the king of day, and in the milder glory of the queen of night.

"Thou art, O God, the life and light,
Of all the wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from thee,
Where'er we turn thy glories shine,
And all things fair and bright are thine."

### Injudicious Kindness.

The Quincy Aurora relates the following instance of mistaken kindness in a parent:

Those children when reproved or punished by others seldom reflect upon the consequences. The boy who was killed at the depot of the Eastern Railroad in East Boston, about a week since, had been in the habit of jumping off and on the cars for a long time, and had often been driven away by the superintendent. A few days before, the superintendent drove him off with a shingle, with which he struck him two or three blows. The father instead of reproving the boy, commenced an action against the superintendent. This emboldened the boy to continue the dangerous practice until he was killed, and the father is now left to repent of his folly.

# Miscellany.

A FACT.—The N. Y. Tribune, in alluding to Gough's case, says:

"That a reformed drunkard has a hard battle to fight with his depraved appetites, is most true; that he is sometimes vanquished in the contest is certain. But that, since the advent of Washingtonianism, he has far oftener triumphed, and lived and died a sober, happy, respected, useful citizen, is equally true, and that *the pledge has enabled thousands to do this who would otherwise have lived and died drunkards,* is as clear as daylight."

The Chinese have queer ideas of dancing. Some British Officers, at Canton, had a ball on some court holiday. While they were dancing, a Chinese, who had very quietly surveyed the operation, said to one of the party —"Why don't you let your servants do this for you?"

A new boundary line has been recently run between Arkansas and Missouri, varying but little, however, from the old one. A very singular *spring* of water has been found, during this survey, about 50 miles north of Batesville. There is a cavity about 50 yards in diameter, which has been sounded 500 feet, without reaching its bottom, and from which water flows throughout the year, at the rate of some 25,000 cubic feet per minute, with a fall of from 12 to 15 feet within half a mile.

PATENTS.—Among the list of Patents issued from May 1 to July 1, 1845, are the following in Maine.

To Hiram A. Pitts, of Winthrop, Maine, for improvement in cutting and crushing corn fodder: patented 1st May, 1845.

To John T. Kimball, of Kennebunk, Maine, for improvement in carriages: patented 22d July, 1845.

THE FISHERIES.—Some idea, says the Atlas, of the very extensive interests of this Commonwealth in the fisheries, may be learned from this fact, that there is employed, this year, from the port of Gloucester, 120 vessels, manned by over 1000 men! This fleet is principally engaged now in Mackerel fishing. Gloucester probably has nearly *double* the interest in that business of any place in the Union, and it is in fact becoming the great Mackerel Market for the country. It will be also for other kinds of fish, particularly Halibut, the fishing for which is not pursued by…

*From the Boston Olive Branch.*

### SARATOGA OF THE EAST.

There is a mineral or medicinal spring a few miles from Hallowell, on the east side of the Kennebec River, called WARROMATOGUS SPRING. The Maine Cultivator says:

"The water of this spring has proved itself, in a great number of well known instances, to be a most wonderful and efficient agent for the cure of diseases, especially in cases of salt-rheum and scrofula. Its fame is well established, and there is hardly a village within thirty miles where certificates of its curative effects may not be obtained. It is, seriously, a great blessing to the community, and is destined to be prized as much higher than the thousand-and-one patent remedies and new-fangled systems of quacks, as it is more valuable."

We knew something of the place which was generally called "Togus," some twenty years ago, and we must say, it was any thing but inviting. But as great improvements can be effected in twenty years, we dare say it is so here; for it appears that a public house is now kept there for the accommodation of visitors, by a Mr. Emerson; a bathing house is erected near the Spring, and bowling-alleys, and other means of recreation are provided. The editor above alluded to recommends the erection of a large hotel, that will accommodate one hundred or more visitors with sleeping rooms, a large and elegant bathing house, and other improvements round the Spring, suited to a refined taste, and concludes by saying:—"The man who undertakes to make Worromatogos what it ought to be, will *line* his pockets."

If Togus Spring possesses the merits here represented, the suggestions of the Cultivator may be worthy of the consideration of Mr. Emerson on the one part, and the public on the other. Aside from the wonderful properties of the Spring, a handsome hotel, with suitable accommodations, would be a great place of resort in the warm season of the year; and if the waters are really beneficial to health, we see no good reason who Warromatogus might not be a place of resort for all the country round. Even from this city it would be but a short and pleasant trip up the delightful Kennebec, to that place. And while spending a few weeks at that Eastern Saratoga for the benefit of its waters, one can daily, if he chooses, visit Hallowell, Gardiner, or Augusta, and enjoy the blessing of refined or enterprizing society. Who knows but this "Togus Spring" is destined to throw into the shade the great New York resort? Just let the enterprising Maineites look into this thing, and push it ahead as fast and as far as its importance will authorize. We have no intention of visiting Saratoga, but just as soon as that great hotel and appurtenances are ready at Warromatogus, we shall "be off for the Springs."

### Portsmouth Steam Factory.

The new mill in Portsmouth is designed to be one of the largest in the country. The land will cost upwards of $15,000; several houses having been removed to make room for the building, which is to be near the Railroad station. The mill will be, when complete, 500 feet long and will run about 50,000 spindles, nearly as many as all the mills now in operation and building in this town. The machinery, we understand, is principally contracted for in England. The English machinery is furnished about 25 per cent. cheaper than machinery in the United States, but is not so good an article, and besides often costs more to keep it in good running order.

The Portsmouth Journal gives the following description of the plan of this mill. The main building which they propose to have up this fall, is to be 200 feet long, 80 feet wide, and 6 stories high. In the rear, two buildings will be extended from the main building, 100 feet back, two stories high. In the centre of the rear, about 50 feet from the main building the boiler house will be located—the chimney to be 150 feet high—15 feet higher than the vane of the North Church. They will begin the brick work next week, and it is calculated that 1,700,000 bricks will be laid this fall.

Wings will eventually be extended from the east and west ends, 150 feet each way, 5 stories high, which will then give the structure a bold front of nearly a tenth of a mile,—about the same length as the great Amoskeag factory, which is the largest in New Hampshire. The main building will contain 21,000 spindles; and when the wings are completed 50,000 will be put up.

### The Seven Deadly Sins.

1. Refusing to take a newspaper.
2. Taking a newspaper and not paying for it.
3. Not advertising.
4. Advertising and not paying for it.
5. Making a printing office a loafing place.
6. Reading manuscript in the hands of the compositor.
7. Sending an abusive and threatening letter to the editor.

For the first and second offence no absolution can be granted. The third offence can be remedied. The fourth is unpardonable.—For the balance, dispensation can only be received by an especial bull from the aggrieved party.

PRENTICE'S LAST.—The following from a late number of the Louisville Journal, is a specimen of the biting sarcasm which the editor of that paper has always at command and uses not seldom:

The South Carolinian says that the wild pigeons have reared their young in vast numbers in Lexington district South Carolina, during the present year. It is the first year in which the pigeons were ever known to breed in that State. The fact is a curious one in ornithology. The pigeons in selecting South Carolina as a breeding place, have discovered a use for that State not previously known. Cannot the penguins be induced to rear their young there too? By converting herself into a guano depository, South Carolina would become valuable to the Union.—We fear that is the only way she can be of advantage to the Confederacy.

☞ The Washington Union insists upon the Rio del Norte as the boundary line between this country and Mexico. The editor says:—

"*There* our boundary is planted, and the bullets of the Mexicans, nor the paper shot of their friends in this country, will be able to shake the determination of our Executive upon this question."

Sir Richard Phillips states that 2000 per cent. per annum, profit, was cleared by English cotton spinners, for a certain period, after the improvements in machinery by Arkwright. Competition speedily arose and a gradual reduction ensued, until profits came to about 10 per cent., which has of late years been the average rate.

The Monroe, Georgia, Railroad, which is in an unfinished state though $2,000,000 has been expended on it, has just been sold to a company of New York capitalists for a…

### FROM THE WAR QUARTER.

LATE AND IMPORTANT FROM MEXICO.

*Tobasco Revolted—Non-intercourse between Tobasco and Vera Cruz—Reported Declaration of War with the United States.*

By the brig *Joseph Atkins,* Capt. Higgins, we have received news from Tobasco to the 20th ult., the day of sailing. Ten days previous a Revolution broke out in Tobasco, the people having declared themselves independent of Mexico. There was a force daily expected from Vera Cruz to attack the leader of the people of Tobasco—Don Miguel Bruno. All commercial intercourse between Tobasco and Vera Cruz had been suspended.

Capt. Higgins reports also that he saw a letter from Vera Cruz before he left Tobasco stating that Mexico had declared War against the United States, and that 10,000 troops were on their march to the Texas frontier.—Our latest previous dates from Tobasco came through New Orleans from Tampico, and were to the 22d from Tampico. If Mexico had declared War at the capital, we think that it would have been as likely to reach Tampico by the 22d as Tobasco on the 20th. The statement of the revolt in Tobasco might have been expected from the complexion of previous accounts.—*N. Y. Tribune.*

☞ *The Mexican mines* are mostly if not all of them owned and worked by British capitalists. With two or three exceptions, the mines, however, have not proved profitable. One of those companies with a capital of more than two millions of dollars, recently held a meeting in London, and made a small dividend. This company has been struggling with adverse fortune for twenty years, and this is the first dividend that has been paid since its commencement. The mines have all of them been worked to better advantage within a few years, than formerly.

*Well employed.*—Gov. Briggs is actively engaged in delivering Temperance lectures among his constituents.

The locusts have appeared in large numbers in various portions of Louisiana.

☞ *500 Pages for Fifty Cents!!!!* ☜

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OF THE
### CONGRESSIONAL JOURNAL.

The editors of the *United States Journal* propose to commence, with the next session of Congress, a weekly publication under the above title, to continue through the whole session, at the unprecedented *low price of*

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It will contain a faithful and impartial record of both Houses of Congress, the gist of all the important speeches which may be delivered, &c. &c. The most competent reporters will be employed and nothing shall prevent it being made worthy of the patronage of the public generally. The Journal will endeavor, in its records, to do justice to both parties, so that both parties will feel allowed to patronise the publication. It being the long session, as it is called, the volume will contain at least 500 pages; each number will contain sixteen pages of solid matter, which will enable the publishers to give all the proceedings worthy of being preserved in book form, for binding and future reference. The exceedingly low terms will place it within the reach of all; the publishers hope that their friends will use their exertions in obtaining subscribers.

☞ Those who forward Five Dollars shall receive Eleven copies—Ten dollars, Twenty-three copies—Twenty dollars, FIFTY copies—reducing the price to forty cents, for a volume of 500 pages.

☞ A title page and complete index will be added at the end of the volume, to make it the more convenient for future reference.

THEOPHILUS FISK,
JESSE E. DOW.

*Washington, August 12, 1845.*

☞ *Editors by copying the above prospectus and calling the attention of their readers to it, will be entitled to a copy from the commencement.*

### Are you Insured? While you are in Health is the Time!

TOTAL ABSTINENCE LIFE INSURANCE.—When a number of persons mutually insure their lives, a part of whom are total abstainers from intoxicating drinks, and a part are not, and some of the latter, according to the usual course of things, shorten their lives by intemperance, it is plain that the teetotallers in the company are losers. The New England Mutual Life Insurance Company, an institution based and conducted on the soundest principles of New England forethought and economy, has made a liberal arrangement, which it is to be hoped will remedy this defect. The arrangement is this: There will be inserted in the policies of those who wish to avail themselves of this improved method of life insurance, either for a definite term or for life, the following clauses, viz.:

"On condition that if the said——shall at any time use any intoxicating liquor as a beverage, this policy shall be void."

"——upon the understanding and agreement that whenever a majority of the persons insured by this company, upon the above condition of abstaining from the use of intoxicating liquors, shall, within four years from the 1st of September, 1845, express to the directors of this company, their election to withdraw as a new distinct company, such new company being ready to take all persons insured by this company upon such condition for the remaining term of their respective policies, at the same rate of premium, this policy shall, if said —— or this company so elects, before or at the time for the payment of the then next premium, be surrendered and cancelled, and the excess of premium which shall have been paid on the policy over what would have been paid on a policy for the period during which this policy shall have existed, shall be paid over to the new company."

Thus the company will allow the teetotal insurers, when ever they judge themselves sufficiently numerous, to withdraw their fair share of the funds arising from the premiums, for the purpose of forming a distinct company for themselves. What more can temperance men ask? They will thus have the means of forming their own company, with the least possible expense, under the wing of an institution already well established, with an ample guarantee capital. This they will do unless, in the progress of the thing, it should be mutually agreed to go on together, the pledged and unpledged forming distinct classes, each paying its own losses and sharing its own surplus.

The undersigned will negotiate policies for the New England company, on this plan.—Insurance will be effected under the same rates as for others. As on the mutual plan, the surplus receipts are from time to time, divided among the insured, the pledge insurers will ultimately enjoy a reduction of rates precisely in proportion to the general value of total abstinence as a preserver of life.

Those wishing to insure, or requiring fur…


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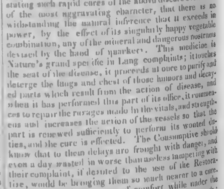


THE Proprietor desires to express the fact, that his medicine is even capable of more than carrying out what he recommends it for. As for instance he has heretofore not recommended it as a perfect cure in all cases of Consumption, and other diseases of the Lungs, Liver and Throat, Coughs and Colds; but persons who use it being their best judges of its merits, decide at once that it is the perfection of an effective medicinal preparation. Testimonials crowd in on the Proprietor stating such rapid cures of the above disease even when of the most aggravating character, that there is no withstanding the natural inference that it exceeds in power, by the effect of its singularly happy vegetable combination, any of the mineral and dangerous nostrums devised by the hand of quackery. This medicine is Nature's grand specific in Lung complaints; it involves the seat of the disease, it proceeds at once to purify and deterge the lungs and chest of those humors and decayed parts which result from the action of disease, and when it has performed this part of its office, it commences to repair the ravages made in the vitals, and so each part is renewed sufficiently to perform its wonted duties, and the cure is effected. The Consumptive should know that to them delays are fraught with danger, and even a day wasted in worse than useless tampering with their complaint, if devoted to the use of the Restorative, would be bringing them so much nearer to a cure. There is an abiding sense of comfort while under the mild and soothing yet effectual action of this remedy; which is a happiness indescribable by the patient; it is a feeling of an ensured escape from death by an almost miraculous human intervention.

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"I have analyzed a bottle of medicine called "C. Brinckerhoff's Health Restorative;" and find that it does not contain Mercury, or any other metallic preparation, nor opium in any of its forms. It is composed of vegetable matter entirely."

JAMES R. CHILTON, M. D.

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*Notice.*

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☞ An assortment constantly on hand.
January, 1845.



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